

TORAH TEACHINGS



Understanding YAH's Likes and dislikes

#9 Vayeshev (וַיֵּשֶׁב)
— Hebrew for “and he lived
or he dwelt”

Torah: Genesis 37:1-40:23

Haftarah: Amos 2:6-3:8

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Jacob settles in Hebron with his twelve sons. His favorite is seventeen-year-old Joseph, whose brothers are jealous of the preferential treatment he receives from his father, such as a precious Long robed coat that Jacob makes for Joseph. Joseph relates to his brothers two of his dreams which foretell that he is destined to rule over them, increasing their envy and hatred towards him.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Simeon and Levi plot to kill him, but Reuben suggests that they throw him into a pit instead, intending to come back later and save him. While Joseph is in the pit, Judah has him sold to a band of passing Ishmaelites. The brothers dip Joseph's special long robed coat in the blood of a goat and show it to their father, leading him to believe that his most beloved son was devoured by a wild beast.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Judah marries and has three children. The eldest, Er, dies young and childless, and his wife, Tamar, is given in levirate marriage to the second son, Onan. Onan sins by spilling his seed, and he too meets an early death. Judah is reluctant to have his third son marry her. Determined to have a child from Judah's family, Tamar disguises herself as a prostitute and seduces Judah himself. Judah hears that his daughter-in-law has become pregnant and orders her executed for harlotry, but when Tamar produces some personal effects he left with her as a pledge for payment, he publicly admits that he is the father. Tamar gives birth to twin sons, Peretz (an ancestor of King David) and Zerach.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

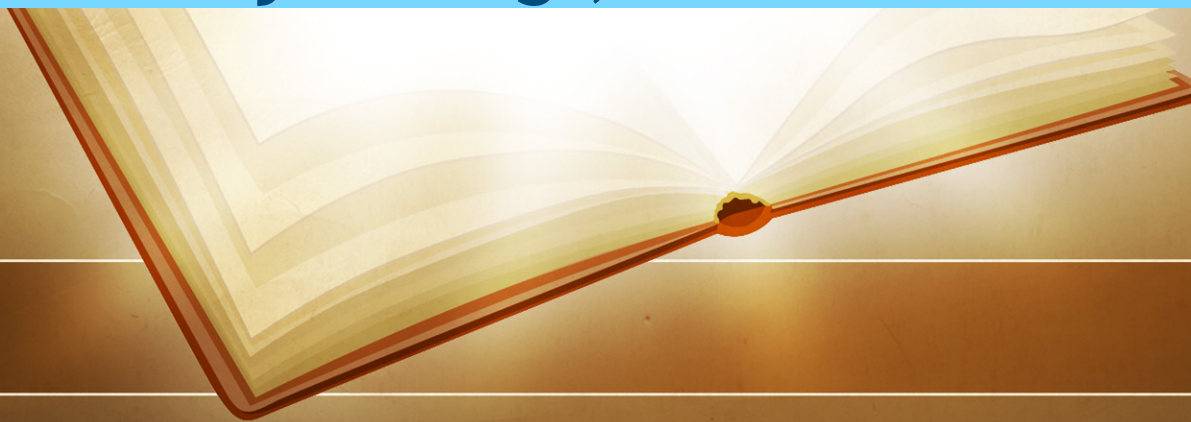
Joseph is taken to Egypt and sold to Potiphar, the minister in charge of Pharaoh's slaughterhouses. Elohim blesses everything he does, and soon he is made overseer of all his master's property. Potiphar's wife desires the handsome and charismatic lad; when Joseph rejects her advances, she tells her husband that the Hebrew slave tried to force himself on her, and has him thrown into prison. Joseph gains the trust and admiration of his jailers, who appoint him to a position of authority in the prison administration.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

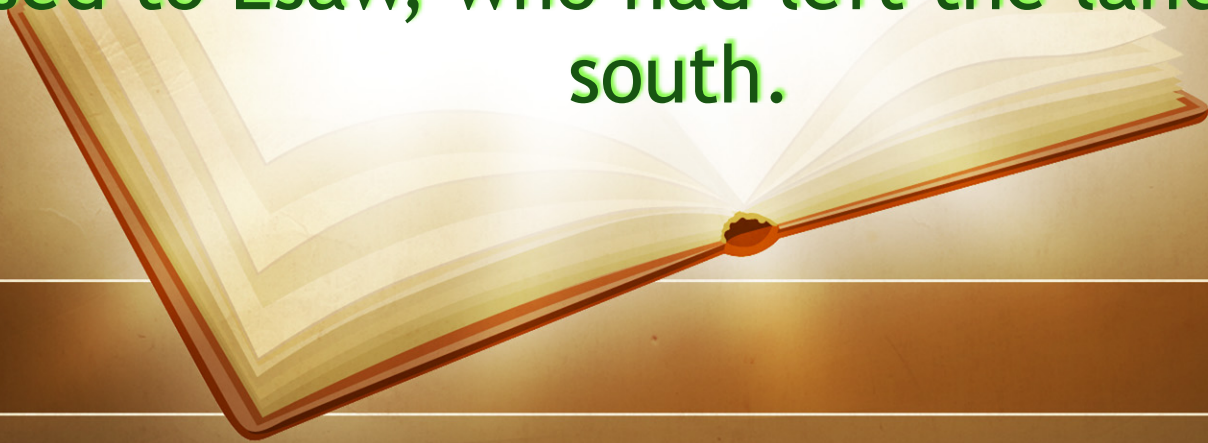
In prison, Joseph meets Pharaoh's chief butler and chief baker, both incarcerated for offending their royal master. Both have disturbing dreams, which Joseph interprets; in three days, he tells them, the butler will be released and the baker hanged. Joseph asks the butler to intercede on his behalf with Pharaoh. Joseph's predictions are fulfilled, but the butler forgets all about Joseph and does nothing for him.

Gen 37:1 And Ya'aqob dwelt in the land of his father's sojournings, in the land of Kena'an.

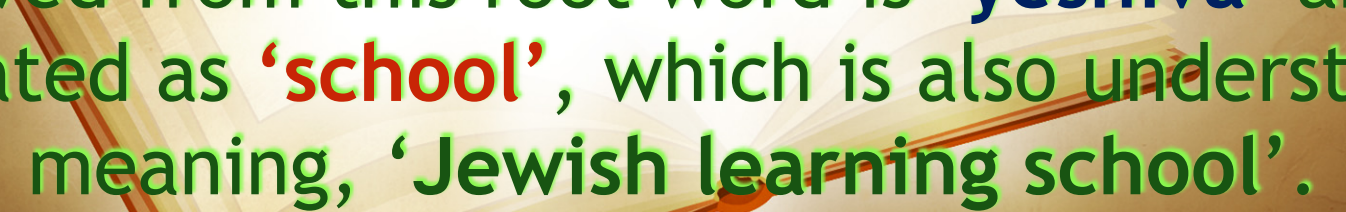


This week's Torah portion is called וַיֵּשֶׁב Vayeshev, which means, '**and he dwelt or and he Lived**'.

Ya'aqob had now settled in the land of Kena'an, as opposed to Ėsaw, who had left the land by going south.



The Hebrew word that is translated as 'dwelt' here in verse 1 comes from the root word יָשַׁב yashab (yaw-shoob') - Strong's H3427 which means, '*sit, dwell, remain, abide, inhabit, sitting still*'; and a modern Hebrew word that is derived from this root word is 'yeshiva' and is translated as '*school*', which is also understood as meaning, 'Jewish learning school'.



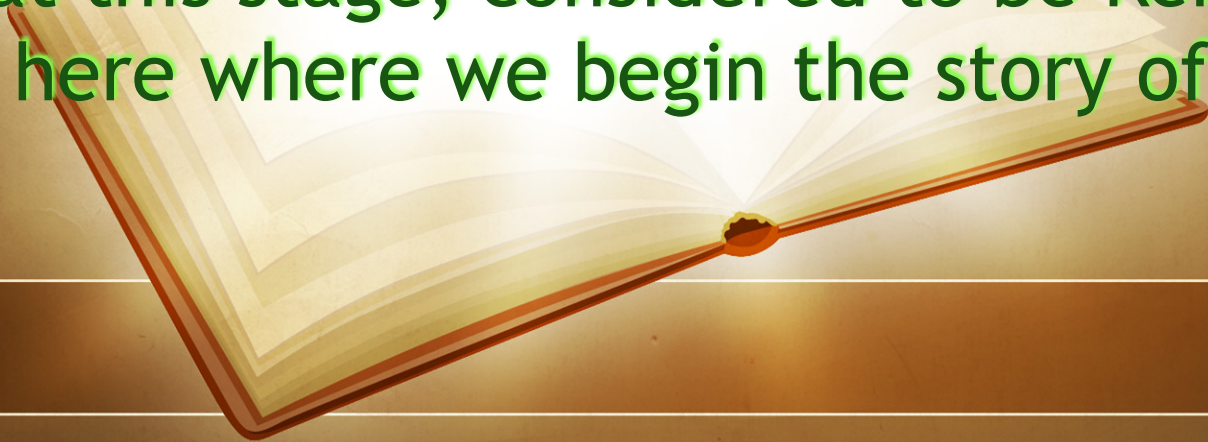
The concept, or idea, of 'sitting', in the Hebraic mind-set, is an idiom for 'learning'; and from this understanding we recognize how it is at the Master's Feet that we are to come to sit and drink of His Pure and Clear Living Water, learning his Truth in order to get greater wisdom.

Understanding, clarity, insight and strength to sojourn with joy, is what we are able to gain, as faithful taught ones of the Most-High, when we diligently sit and learn at His feet!

The idea then, of sitting, in the Hebrew mind-set, is to learn and not just to simply sit and vegetate, but rather sit and pay careful attention to the instructions of their teacher.

Ya'aqob would not only dwell, that is to live, in the land of his father's sojourning, but he would live under the clear guidance and teaching of the Good Shepherd, submitting wholeheartedly to walk in the Covenants of Promise!

Ya'aqob had now come to the place where his father sojourned and could now settle in the land that had been promised to Abraham, which was still, at this stage, considered to be Kena'an; and it is here where we begin the story of Yosēph.



The Hebrew word that is translated as 'sojourning' comes from the root word מָגוּר magur (maw-goor')- Strong's H4033 which means, 'pilgrimage, sojourning place, where they have sojourned' and this word comes from the primitive root verb גָּוַר gur (goor)- Strong's H1481 which means, 'to sojourn, abide, dwell, reside'.


A noun that is derived from this root verb, which is often translated as 'foreigner', is גַּר ger (gare)-Strong's H1616 which means, '*a sojourner, alien, immigrant, stranger*'.

Settlement in the Land of Promise is still yet to come and until then, we are still on a pilgrimage, recognizing that we must not get 'stuck and settled' in the things of the world, and in our sojourning, we must let the word of Elohim be our song:

Tehillah/Psalm 119:54 “Your laws have been my songs in the place of my sojournings.”

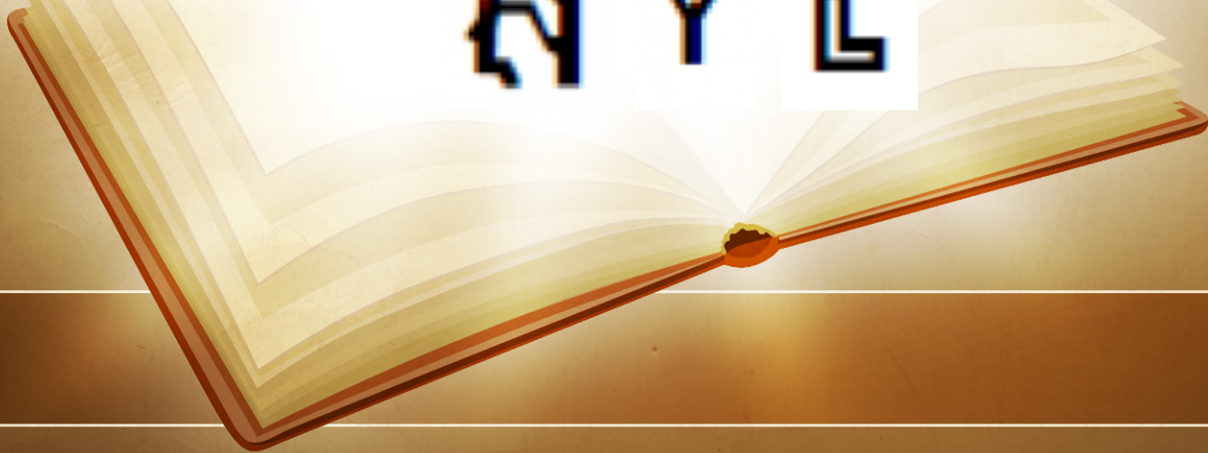
As we consider how we are to be faithful in ‘dwelling in the Master as we sojourn here’, we can learn a great deal from the two root words גִּוּר gur - Strong’s H1481 and יָשַׁב yashab - Strong’s H3427, when looking at the ancient pictographic rendering of these words, especially as we consider Kěpha’s words, which tells us the following, in:

Kěpha Aleph/1 Peter 2:11-12 “Beloved ones, I appeal to you as sojourners and pilgrims, to abstain from fleshly lusts which battle against the being, 12 having your behavior among the nations good so that when they speak against you as evil-doers, let them, by observing your good works, esteem Elohim in a day of visitation.”




The first word - גּוּר gur - Strong's H1481 which means, '*to sojourn, abide, dwell, reside*', is written in the ancient pictographic script as:


גּוּר



Gimel - ג:

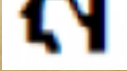
This is the letter 'gimel', which in the ancient script is pictured as -  - which is 'a foot' and carries the meaning to 'walk, gather, carry', as clearly referring to the functions of a foot; and it can also give the meaning of a gathering of people, and we know that 'feet' in Hebrew speaks of one's walk and ability to keep the feasts of יהוה, and represents one's 'walk!'

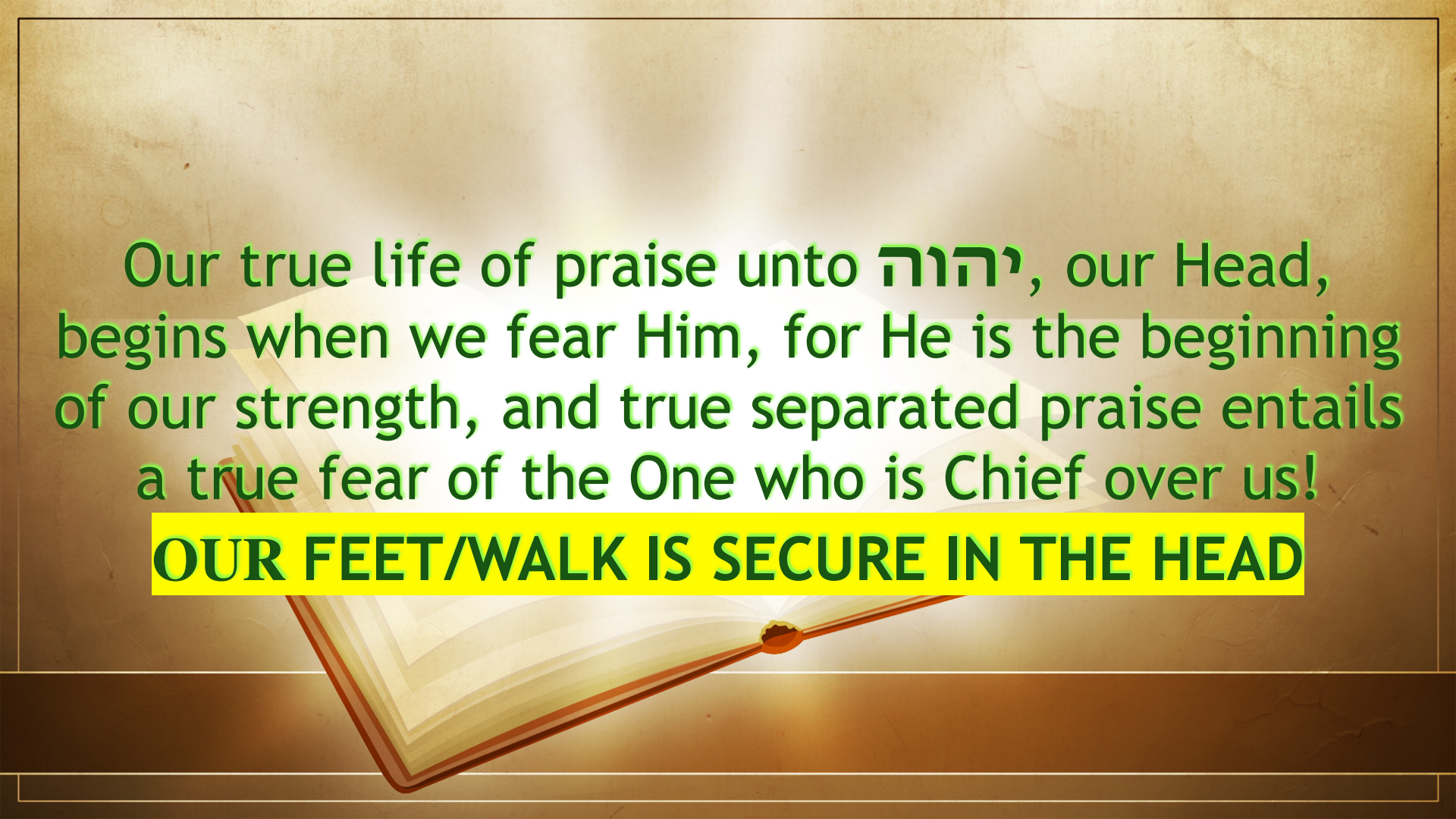
Waw/Vav - ו:

This is the Hebrew letter 'waw' or 'vav' which in the ancient script is pictured as , which is a peg or '**tent peg**', which was used for securing or tying the tent or other items. The possibility of it having a Y-shape is to show that it prevents the rope from slipping off.

The root meaning of this letter is '**to add, secure or hook**' as well as '**bind**'.

Resh - ר:

The ancient script has this letter pictured as , which is **'the head of a man'** and carries the meaning of **'top, beginning, first, chief'**, as in being the top of the body or the head of a tribe and the one who rules; and also speaks of possession or inheritance that is decided by the chief.



Our true life of praise unto יהוה, our Head, begins when we fear Him, for He is the beginning of our strength, and true separated praise entails a true fear of the One who is Chief over us!

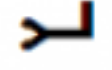
OUR FEET/WALK IS SECURE IN THE HEAD

The Hebrew root word יָשַׁב yashab (yaw-shab')-
Strong's H3427 which means, '*sit, dwell, remain, abide, inhabit, sitting still*', is rendered in the
ancient pictographic script as:




י ש ב

Yod - י:


The ancient script has this letter as  which is **‘an arm and hand’** and carries the meaning of **‘work, make, throw’**, from the primary functions of the arm and hand, and it also represents worship or giving thanks in the extending of hands as a gesture of this.

The work of one's hands is the basic meaning of this letter!

Shin - שׁ:

This is the letter 'shin' which in the ancient script is pictured as, , which is 'two front teeth' and carries the meaning of 'sharp or press, chew or devour'; which is what the teeth do, and also speaks of the sharpened word that comes forth from the mouth as the teeth 'chew' or 'meditate' on the Truth, making what comes forth pure and sharp! It also carries the understanding of consuming or destroying - as teeth do to food.

Beyt - ב

The ancient script has this letter as , which pictures a tent floor plan and means, '*house*' or '*tent*'. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself, and is the Dwelling Place of the Most-High, which we are, as we are as living stones being built up in Messiah.

Looking at this word in the ancient script helps us understand further 'how' we are to dwell as sojourners - for it is by the 'outstretched arm and hand of יהוה' that we are able to sit and listen, meditate on, and guard to do, His Word, giving thanks to Him, as we are built up in Messiah, as the Dwelling Place of Elohim!

**OBEDIENCE (WORKS) TO THE WORD (COMMANDS)
OF THE HOUSE**

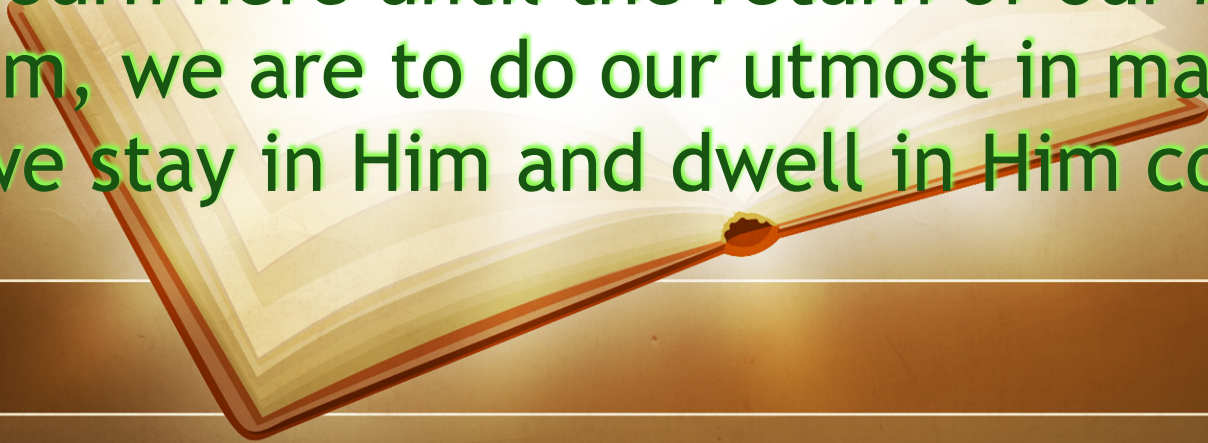
The Greek word used in Kěpha Aleph/1 Peter 2:11-12 for 'sojourners' is πάροικος paroikos (par'-oy-kos)- Strong's G3941 which means, 'dwelling near, foreign, alien' and the word used for 'pilgrims' is παρεπίδημος parepidēmos (par-ep-id'-ay-mos)- Strong's G3927 which means, 'sojourning in a strange place, exiles, reside as aliens'.

What we can clearly see here, in the Greek too, is that we are not to get 'pegged down' by the world and its ways, but are to live as strangers and foreigners, who do not make their 'permanent dwelling' here!

We may certainly be strangers and foreigners here, in our sojourning, but we are not strangers and foreigners to the house of Elohim, to which we belong and are citizens of the Kingdom of the Most-High!

Eph'siyim/Ephesians 2:19 "So then you are no longer strangers and foreigners, but fellow citizens with the set-apart ones and members of the household of Elohim"

Having established the clear knowledge that we are fellow citizens and members of the House of Elohim, we can be reminded how we are to be faithful and trustworthy, in making sure that, as we sojourn here until the return of our Master and Elohim, we are to do our utmost in making sure that we stay in Him and dwell in Him continually!



Gen 37:2 This is the genealogy of Ya'aqob. Yosēph, being seventeen years old, was feeding the flock with his brothers. And the young man was with the sons of Bilhah and the sons of Zilpah, his father's wives. And Yosēph brought an evil report of them to his father.



Verse 2 begins with the phrase ... “This is the genealogy of Ya’aqob”, and the Hebrew word that is translated here as ‘generations’ is תּוֹלְדוֹת **toledoth**, which is the plural of the Hebrew root word that is used for ‘genealogy’, which is תּוֹלְדוֹת **toledoth** (to-led-aw’)- Strong’s H8435 which means, **‘generations, account, history genealogical registration, births, course of history’** and comes from the primitive root יָלַד **yalad** (yaw-lad’)- Strong’s H3205 which means, **‘to bear, bring forth, beget’**.

What we can see from this, is that this account not only deals with the generations of Ya'aqob, but more importantly it deals with an historical account and here we are given the account of Yosēph's.

This historical account of Ya'aqob, who was now dwelling in Kena'an, begins with the 'history' of Yosēph, for it is through Yosēph that the true sons of the inheritance would become men of Yisra'ēl!

Here, this story begins with Yosēph at 17 years of age, who was feeding the flock with his brothers Dan and Naphtali (sons of Bilhah, Raḥēl's maidservant) and Gad and Ashēr (sons of Zilpah, Leah's maidservant).

Something must have been going on in the field, as Yosēph brought back an evil report about his brothers to Ya'aqob.

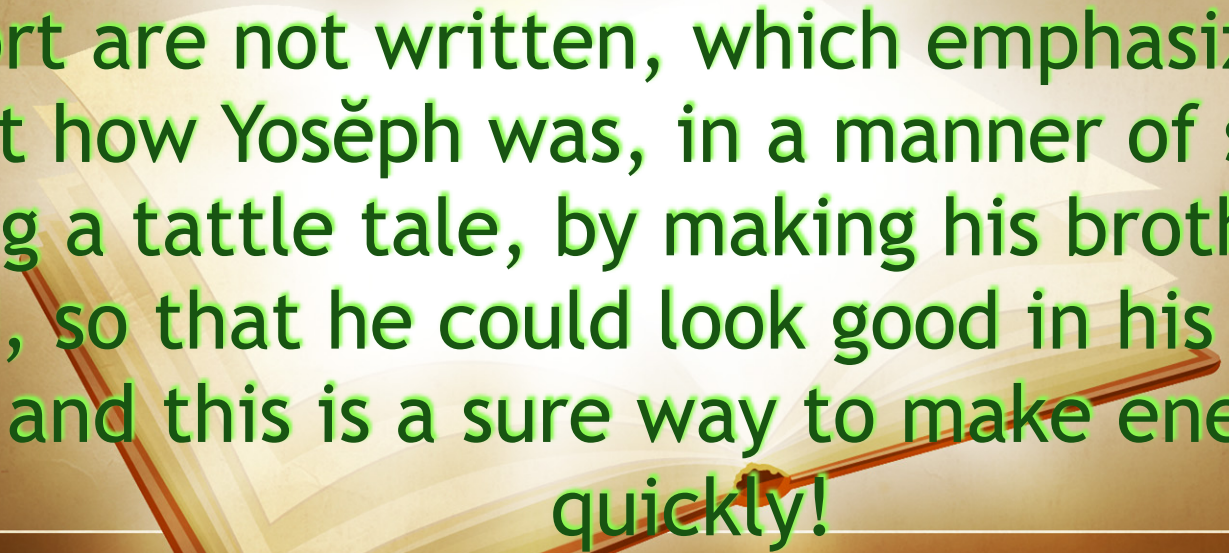
The Hebrew word that is translated as 'report' comes from the root word דִּבְבָהּ dibbah (dib-baw')-

Strong's H1681 which means, '*whisperings, defamation, evil report, slander*'; and while we do not know what was done that caused Yosēph to bring back a slanderous report, we can see how he certainly had set in motion his future exile from his brothers, through the power of his own tongue, which would cause His brothers to despise him.

We are told in Scripture that we are not to slander or gossip, for it brings division.

Eph'siyim/Ephesians 4:31 "Let all bitterness, and wrath, and displeasure, and uproar, and slander be put away from you, along with all evil."





What we see here, from these first historical accounts of Yosěph, is how his youthfulness is clearly being highlighted, as the details of the report are not written, which emphasizes more about how Yosěph was, in a manner of speaking, being a tattle tale, by making his brothers look bad, so that he could look good in his father's eyes; and this is a sure way to make enemies very quickly!

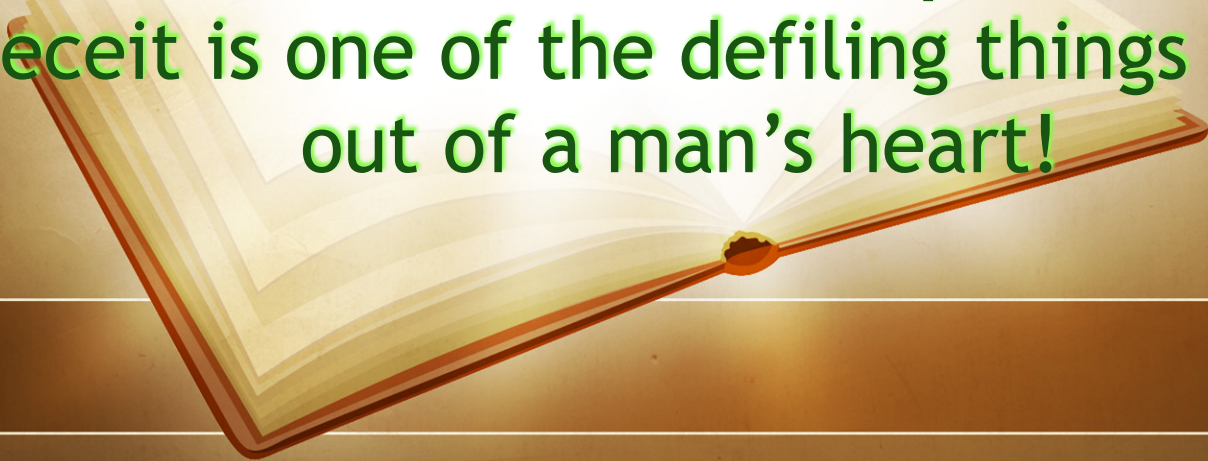
We must learn from this, that our tongue must be guarded at all times, lest we find ourselves being a gossip and at risk of speaking maliciously behind other's backs.

Our speech should always be with the purest motives of building up, even if we are to confront the 'evil' in our brother's lives!

Kěpha Aleph/1 Peter 3:10-11 “For “He who wishes to love life and see good days, let him keep his tongue from evil, and his lips from speaking deceit, 11 let him turn away from evil and do good, let him seek peace and pursue it.”

The Greek word that is used here for 'deceit' is δόλος *dolos* (dol'-os)-Strong's G1388 which means, '*a bait, craft, deceit*'.

יהושע Messiah tells us in Marqos/Mark 7:20-23 that deceit is one of the defiling things that come out of a man's heart!



Mar 7:20 And He said, “What comes out of a man, that defiles a man.

Mar 7:21 “For from within, out of the heart of men, proceed evil reasonings, adulteries, whorings, murders,

Mar 7:22 thefts, greedy desires, wickednesses, deceit, indecency, an evil eye, blasphemy, pride, foolishness.

Mar 7:23 “All these wicked matters come from within and defile a man.”

What I find interesting to take note of here, is that the Greek word for 'servant' is δούλος doulos (doo'-los)- Strong's G1401 and is translated as, *'slave, servant, bondservant, bondslaves - both men and women'*, a very similar sounding word with only one additional letter - ũ (upsilon) - and this can certainly help us realize how fine a line it is between being a true faithful servant of the Most-High, in which there is found no deceit, and being one in which there is deceit, as seen in the deceitful words that one speaks against another!

In these last days, when deceit is all around, we recognize how small the true remnant of Elohim's Bride is, and as יהוה restores a clean lip unto the remnant few, they will call on the Name of יהוה and serve Him with one shoulder, and we are told in:

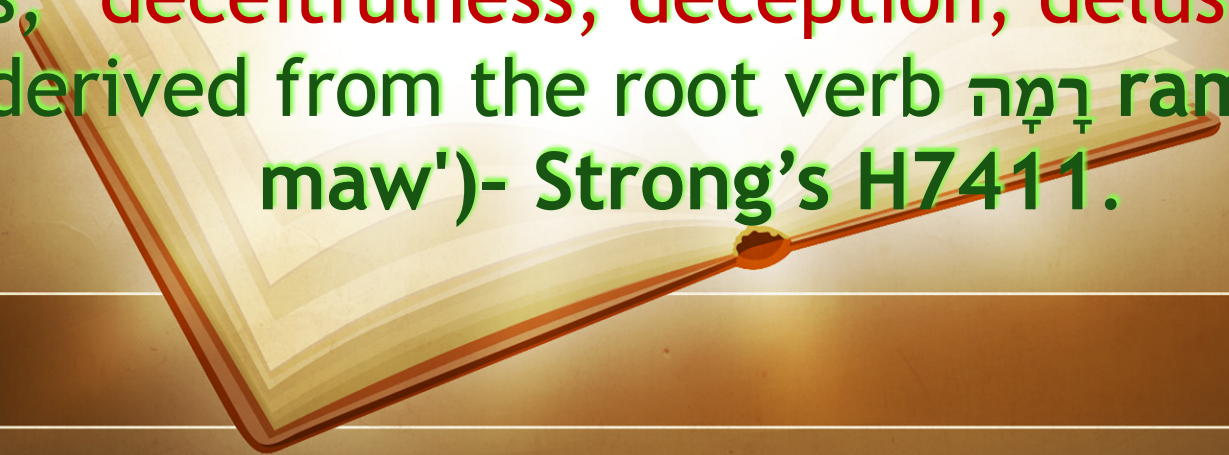
Tsephanyah/Zephaniah 3:12-13 “But I shall leave in your midst an oppressed and poor people, and they shall trust in the Name of יהוה “The remnant of Yisra'ěl shall do no unrighteousness and speak no falsehood, nor is a tongue of deceit found in their mouth. For they shall feed their flocks and lie down, with none to frighten them.”

No tongue of deceit found in their mouths!!!

Let no deceit be found in you, is a clear message we all need to hear in these last days - for the deceitful danger of deceit can cause us to be slain with the wrongdoers and workers of wickedness, the treacherous and adulterers, who do not know יהוה, nor love Him as they do not guard His commands!

Deceit causes one to refuse to know Elohim, and deceit is a very dangerous and poisonous thing - it will cloud your judgement and your ability to think straight

The Hebrew word that is translated as 'deceit' here in Tsephanyah/Zephaniah 3:13 is תַּרְמִייתַת tarmiyth (tar-mith')- Strong's H8649 which means, 'deceitfulness, deception, delusion' and is also derived from the root verb רָמָה ramah (raw-maw')- Strong's H7411.

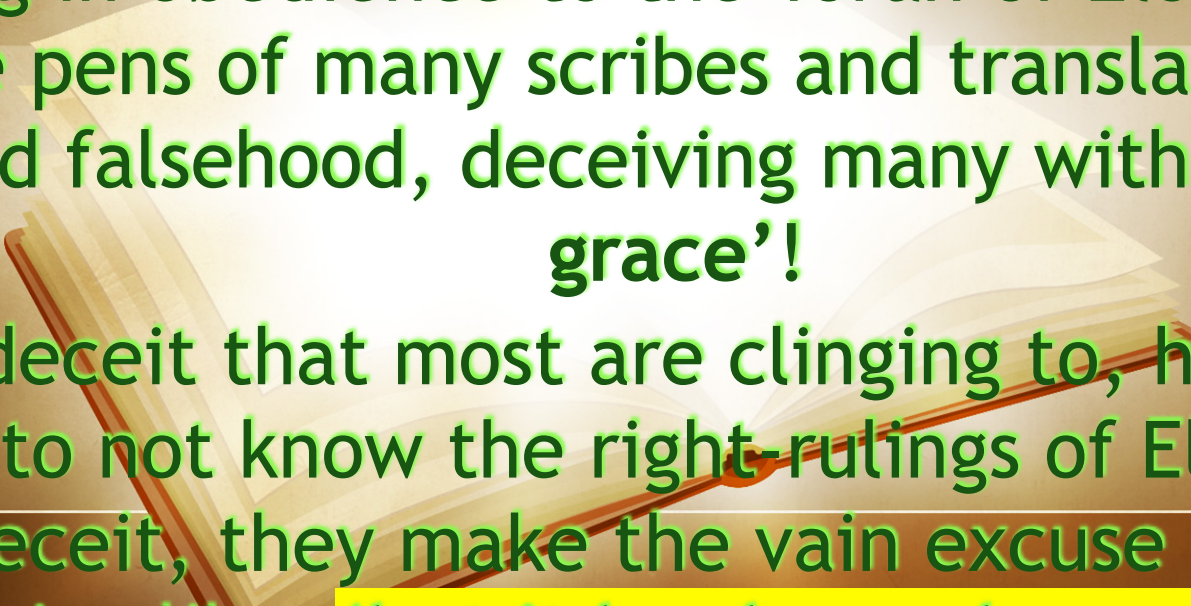


This word תַּרְמִיִּת tarmiyth - Strong's H8649 is used 6 times in Scripture and I will highlight the other 5 verses where we see it being used:

Shophetim/Judges 9:31 “And he sent messengers to Abimelek by deceit, saying, “See, Ga'al son of Ebed and his brothers have come to Shekem. And see, they are besieging the city against you.”

Yirmeyahu/ Jeremiah 8:5-8 “Why then has this people, Yerushalayim, turned away in a continual backsliding? They cling to **deceit**, they refuse to turn back. 6 “I have listened and heard - they do not speak right. No man has repented of his evil, saying, ‘What have I done?’ They all turned to their own course, like a horse rushing into battle. 7 “Even a stork in the heavens knows her appointed times. And a turtledove, and a swallow, and a thrush observe the time of their coming. But My people do not know the right-ruling of **יהוה**.”

8 “How do you say, ‘We are wise, and the Torah of **יהוה** is with us’? But look, the false pen of the scribe has worked falsehood.”



Here we are able to get a very vivid picture of what we see happening today, as many are also clinging to deceit and refuse to turn back to walking in obedience to the Torah of Elohim, as the false pens of many scribes and translators have worked falsehood, deceiving many with a ‘lawless grace’!

The deceit that most are clinging to, has caused them to not know the right-rulings of Elohim and, in deceit, they make the vain excuse of saying something like, **‘but it has been done away with’!**

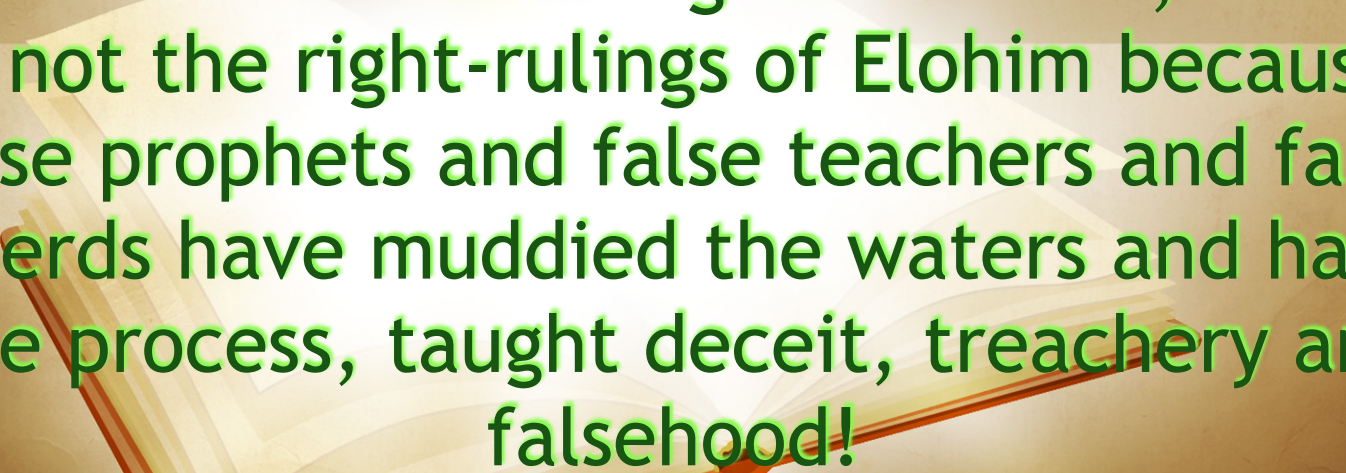
Yirmeyahu/Jeremiah 14:14 “Then יהוה said to me, “The prophets prophesy falsehood in My Name. I have not sent them, nor commanded them, nor spoken to them. They are prophesying to you a false vision, worthless divination, and the deceit of their own heart.”

Not only had the false pens of the scribes worked falsehood, the prophets were prophesying falsehood in the Name of יהוה, which He had not sent, spoken to or given command to.

They just simply prophesied false visions from the
deceit of their own hearts!

This is happening today as we see so many false
prophesies and visions being given when יהוה has
not spoken!

Many will use the Word of Elohim deceitfully in
order to push their false visions of an assumed
peace and their false messages do not line up with
the clear pattern of Scripture!



Sadly, many are deceived, as they simply follow what they are told and are unable to rightly divide the truth and discern against deceit, for they know not the right-rulings of Elohim because the false prophets and false teachers and false shepherds have muddied the waters and have, in the process, taught deceit, treachery and falsehood!

Yirmeyahu/Jeremiah 23:26-27 “Till when shall it be in the heart of the prophets? - the prophets of falsehood and prophets of the deceit of their own heart, 27 who try to make My people forget My Name by their dreams which everyone relates to his neighbour, as their fathers forgot My Name for Ba'al.”

The deceit that is coming forth from the hearts of false prophets and false teachers continue to cause people to forget the Name of יהוה - for Ba'al!!!

The Hebrew word בַּעַל ba'al (bah'-al)- Strong's H1167 means, '*owner, lord, master, land owner*', and at its root form it means, '*to marry, rule over, husband*'.

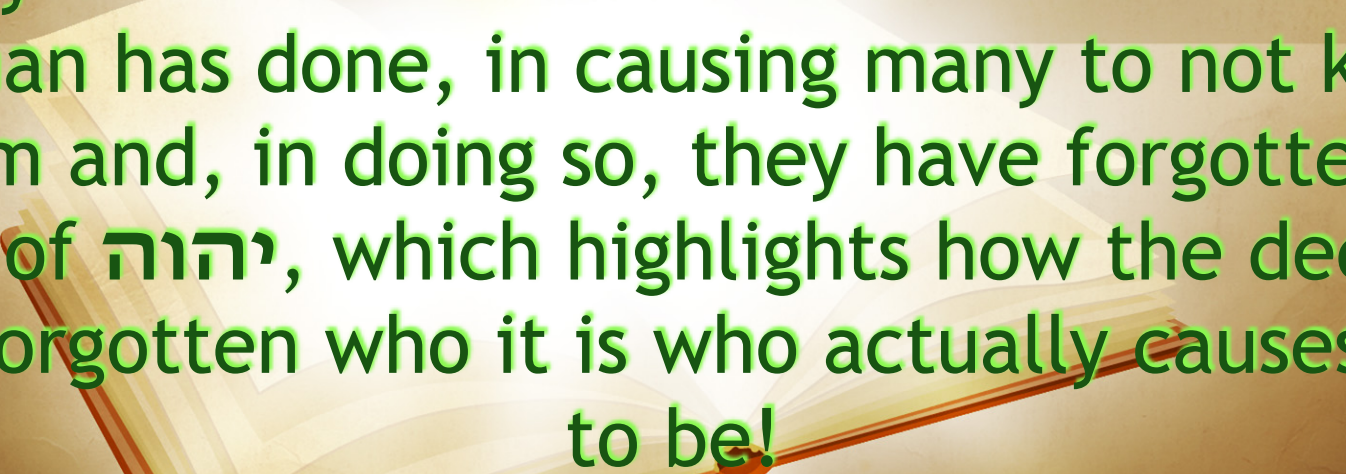
We also take note that the name בַּעַל Ba'al (bah'-al)- Strong's H1168, as it is used in this verse from Yirmeyahu/Jeremiah 23:27, was the name of a Phoenician deity and as a name it can be rendered from the Hebrew into English as 'The Lord'!!!

Melakim Aleph/1 Kings 18:21 “And Ĕliyahu came to all the people, and said, “How long would you keep hopping between two opinions? If יהוה is Elohim, follow Him; and if Ba'al, follow him.” But the people answered him not a word.”

If we translate the Hebrew of the highlighted text correctly into English we would better have the following:

If יהוה is Elohim, follow Him; and if The Lord, follow him.

For many this may seem offensive, yet to the true hearer and doer of the Truth, this is a sobering reality of what the false and deceitful traditions of man has done, in causing many to not know Elohim and, in doing so, they have forgotten the Name of יהוה, which highlights how the deceived have forgotten who it is who actually causes them to be!



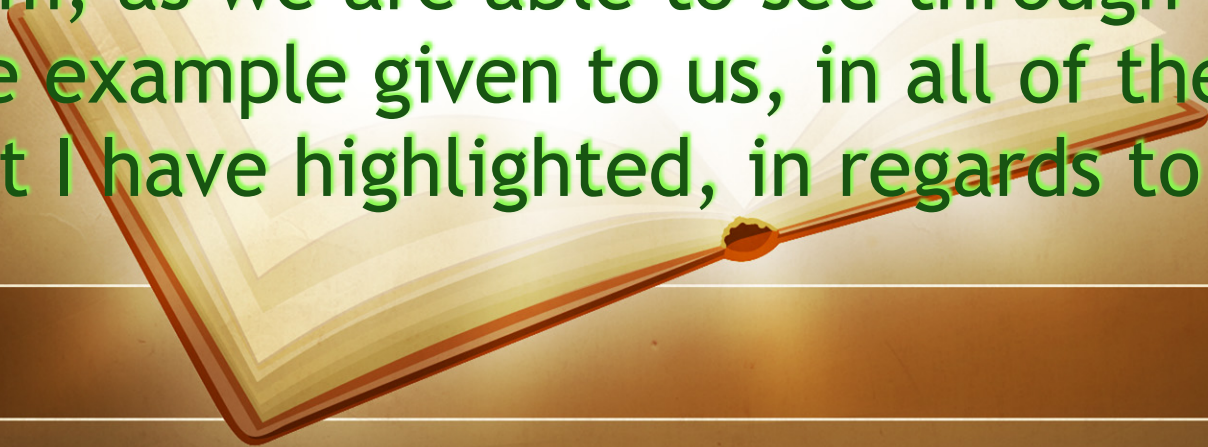
Tehillah/Psalm 119:118 “You have made light of all those who stray from Your laws, for falsehood is their deceit.”

In a Psalm that gives resounding praise for the Torah of Elohim we are able to clearly see from this verse that falsehood is the deceit of those who stray from יהוה's laws!!!

The Hebrew word that is translated as 'falsehood' comes from the root word שָׁקֵר sheqer (sheh'-ker) - Strong's H8267 which means, 'deception, disappointment, falsehood, lies', and this comes from the root verb שָׁקַר shaqar (shaw-kar') - Strong's H8266 which means, 'to do or deal falsely, lie'.

Ėk̄ah/Lamentations 2:14 "Your prophets have seen falsehood and folly for you, and have not shown you your crookedness, to turn back your captivity. But their visions for you are false and misleading messages."

Through the many false and misleading messages of deceit, we are able to see how so many have actually begun to teach themselves to speak falsehood; a falsehood that has been so ingrained in them, as we are able to see through the mirror of the example given to us, in all of these verses that I have highlighted, in regards to deceit!



We are to make sure that we are doing the desire of Elohim, which is our set-apartness and in doing so we are to be on guard against the deceit of lawlessness, which is presented with a lot of power, signs and wonders of falsehood!

Tas'loniqim Bět/2 Thessalonians 2:9-10 “The coming of the lawless one is according to the working of Satan, with all power and signs and wonders of falsehood, 10 and with all **deceit** of unrighteousness in those perishing, because they did not receive the love of the truth, in order for them to be saved.”

Lawlessness is promoted by the deceit of
unrighteousness!

What I mean by that is that many are falling prey to
the deceit of unrighteousness that promotes that
observance of the Torah and commands of Elohim is no
longer valid.

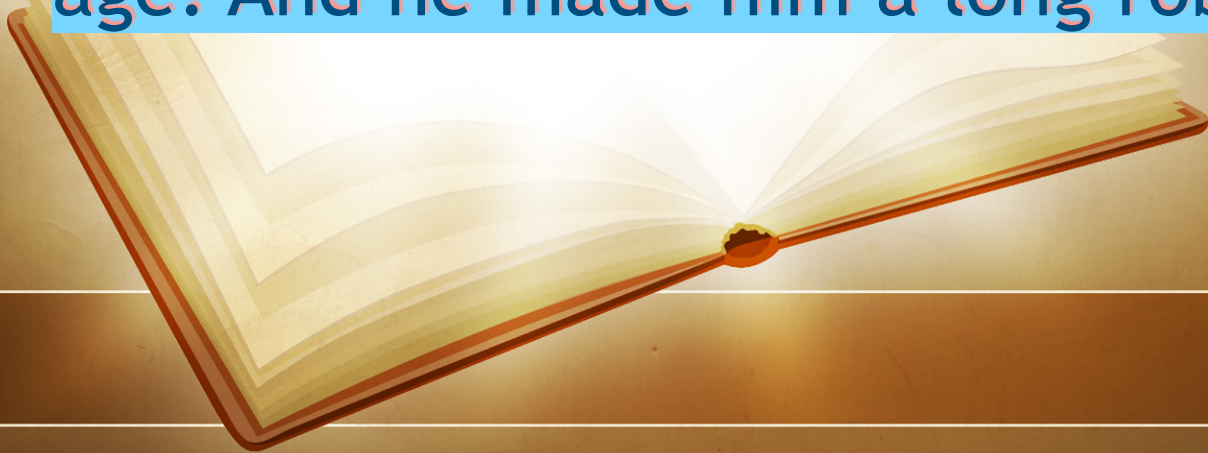
We know that Scripture clearly defines for us what
righteousness is:

Debarim/Deuteronomy 6:25 “And it is righteousness
for us when we guard to do all this command before
יהוה our Elohim, as He has commanded us.”

Yosēph would certainly learn humility through what he would suffer later on; and later he would become the one who would unite his brothers with words of wisdom, rather than divide and break them down with foolish slanderous words of deceit!



Gen 37:3 And Yisra'ěl loved Yosěph more than all his children, because he was the son of his old age. And he made him a long robe.



Verse 3

Yosēph was loved by Yisra'ēl more than all of his brothers for he was born to Yosēph in his old age, and his father made him a 'long robe'.

The Hebrew word that is translated as 'robe' is כֶּתֶנֶת kethoneth (keth-o'-neth)- Strong's H3801 - 'a tunic, garment, clothing as a covering more complete than a loincloth, a basic garment reaching the knees', and was a very long shirt-like garment usually made of fine linen.

In fact, this word כֶּתֶנֶת kethoneth (keth-o'-neth)- Strong's H3801 is used to describe the embroidered long shirt of the High Priest in Wayyiqra/Leviticus 8; and what we have here, is a prophetic shadow picture, by Yosēph being 'chosen' by the father to be in the position or status of first born, pointing us to a clear image or shadow picture of יהושע Messiah, the First born of all creation and High Priest, chosen from the foundation of the world.

This word כֶּתֶנֶת kethoneth - Strong's H3801 is also used in the following verse and is translated as 'coats':

Berěshith/Genesis 3:21 “And יהוה Elohim made coats of skin for the man and his wife and dressed them.”

The coat that Ya'aqob made for Yosěph was to be a robe of protection in a wicked world that would hate him, yet this robe would also signify his royal position as Ya'aqob's loved one.

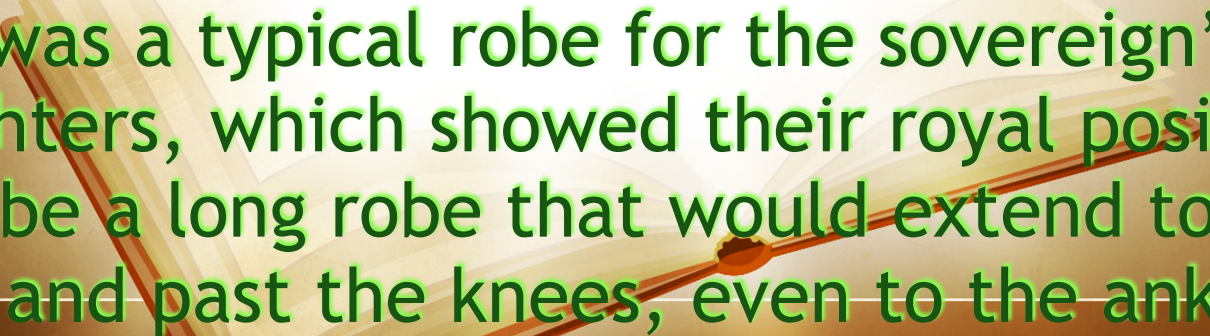
The coat that Ya'aqob made for Yosēph was to be a robe of protection in a wicked world that would hate him, yet this robe would also signify his royal position as Ya'aqob's loved one.

This word **כֶּתֶנֶת** **kethoneth** - Strong's H3801 is used 29 times in the Tanak and is specifically used in reference to the coats of fine linen of the priestly garments.

It was also used to describe the garment which Dawid's daughter Tamar wore:

Shemu'ěl' Bět/2 Samuel 13:18-19 “And she had on a long coat, for the sovereign's maiden daughters wore such garments. And his servant put her out and bolted the door behind her. 19 And Tamar put ashes on her head, and tore her long coat that was on her, and put her hand on her head and went away crying bitterly.”

This was a typical robe for the sovereign's maiden daughters, which showed their royal position, and would be a long robe that would extend to the wrists and past the knees, even to the ankles.

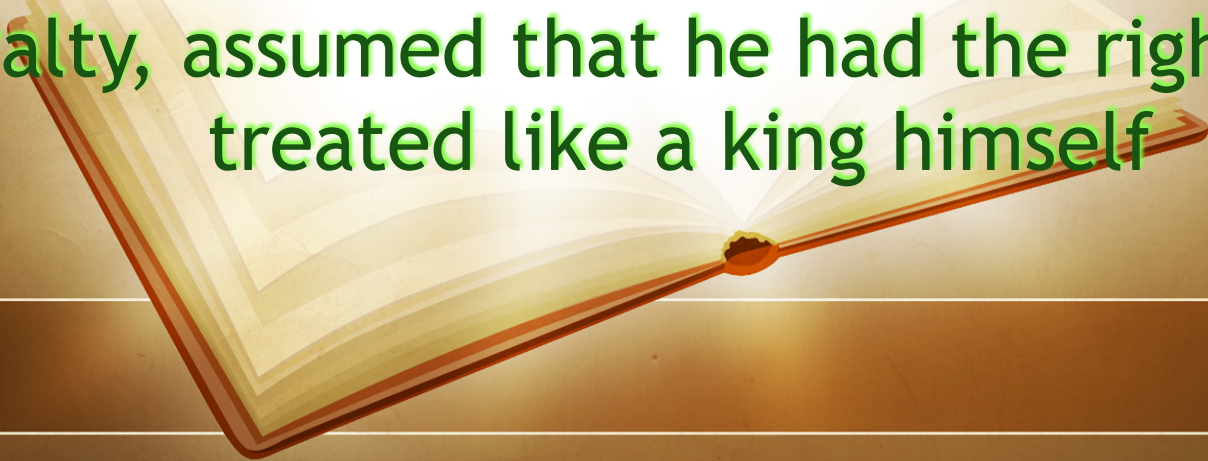


Another account where we see this word כְּתֹנֶת
kethoneth - Strong's H3801 being used, is in
verse 21 of the following passage:

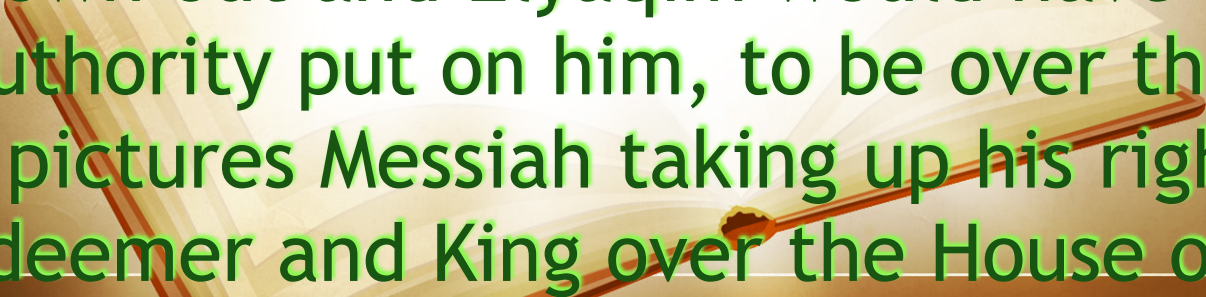
Yeshayahu/Isaiah 22:15-21 “Thus said the Master
יהוה of hosts, “Go, come to this steward, to
Shebnaḥ, who is over the house, and say, 16 ‘What
have you here, and whom have you here, that you
have hewn a tomb here, as he who hews himself a
tomb on high, cutting out a resting place for
himself in a rock? 17 See, יהוה is hurling you
away, O man, and is firmly grasping you,

18 rolling you up tightly like a ball, into a wide land. There you are to die, and there your esteemed chariots are to be the shame of your master's house. 19 'And I shall drive you from your office, and you shall be ousted from your position. 20 'And it shall be in that day, that I shall call My servant Elyaqim son of H̄ilqiyahu. 21 'And I shall put your robe on him, and strengthen him with your girdle, and give your authority into his hand. And he shall be a father to the inhabitants of Yerushalayim and to the house of Yehudah.'"

The Hebrew name שֶׁבְנָא Sheb_{na}h (sheb-naw')-
Strong's H7644 means, '*vigour*' and he was the
secretary to Hizqiyahu, who, being so close to
royalty, assumed that he had the right to be
treated like a king himself



This is a clear shadow picture of Satan, or the counterfeit Messiah, who has tried to usurp the position of king and as Hazon/Revelation 19:20 tells us that the beast and the false prophet shall be thrown into the lake of fire, so was Sheb_unah to be thrown out and Elyaqim would have the 'robe' of authority put on him, to be over the house, which pictures Messiah taking up his rightful place as Redeemer and King over the House of Yisra'ēl.



Yosēph would later be established in a position of Authority that would bring about the deliverance of his family.

The Hebrew name אֱלִיאִקִים Elyaqim (el-yaw-keem')- Strong's H471 means, '*El sets up, El raises up*' and he was the son of הִלְקִיָּהוּ Hīlqiyahu (khil-kee-yaw')- Strong's H2518 which means, '*my portion is Yah*', and Hīlqiyahu was the high priest during the reign of Yoshiyahu, and these prophetic words here, in Yeshayahu/Isaiah, speaks clearly of Messiah, who would be set up as High Priest and be robed in the purest garments of righteousness, in order to exercise complete authority over a redeemed Bride - that is - Yisra'ēl.

Garment of many colours - really?

Often this garment that Ya'aqob made for Yosēph, has been erroneously taught, or understood, as being a 'garment of many colours', and so, we come to the second Hebrew word which is used to describe this 'robe', which is the word that is translated as 'long' and, in the Hebrew, this is the word פָּס pas (pas)- Strong's H6446 which means, 'flat of the hand or foot, long-sleeved, tunic reaching to the palms and soles'.

While this has been translated by various translations as 'many colours', we must recognize that it was simply a 'long' robe, and while the coat of fine linen may, or may not, have had many colours, the design of this robe was for one in a position of royalty and leadership.

It would have been very difficult to perform daily shepherding duties in this robe, especially when one would have to run after a stray sheep, or fight off attacking predators!

This garment shows that the labour that was required by Yosēph's brothers would not be required of him, and as a picture of being 'royal garments', it speaks of the garments for them that are served and not the ones serving.

When understanding this, we find a great and powerful picture of the humility of Messiah who 'laid down' his 'royalty', so to speak, in order to come and serve and not be served:

Pilipiyim/Philippians 2:5-8 “For, let this mind be in you which was also in Messiah **יהושע**, 6 who, being in the form of Elohim, did not regard equality with Elohim a matter to be grasped, 7 but emptied Himself, taking the form of a servant, and came to be in the likeness of men. 8 And having been found in fashion as a man, He humbled Himself and became obedient unto death, death even of a stake.”

This is a lesson for us, in how we, as a royal priesthood, must not assume a lofty and high position that needs others to serve them, but rather, that we ought to serve one another in love, as Messiah Himself did for us.

Yosēph had received his position and calling from his father in his youth, yet he would later be the one who would end up ‘serving his brothers’ and saving them.

Mattithyahu/Matthew 23:11 “But the greatest among you shall be your servant.”

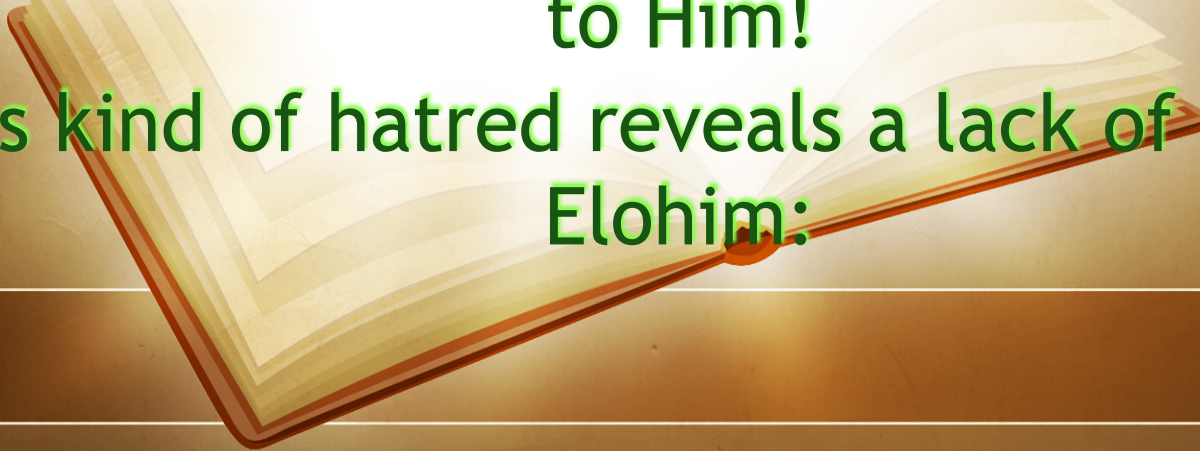
Gen 37:4 But when his brothers saw that their father loved him more than all his brothers, they hated him and were not able to speak peaceably to him.



Verse 4 - his brothers hated him!

Having been given this unique robe and seeing the love that their father had for Yoseph, his brothers hated him and were unable to speak 'peaceably' to Him!

This kind of hatred reveals a lack of love for Elohim:



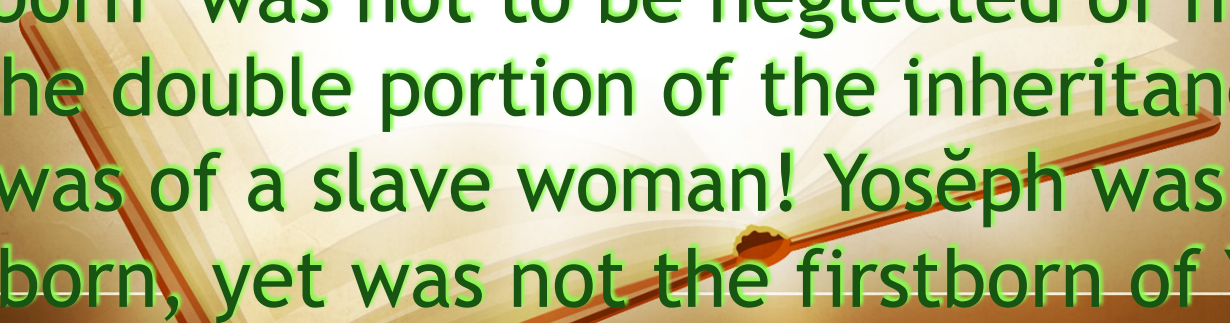
Yoḥanan Aleph/1 John 4:20 “If someone says, “I love Elohim,” and hates his brother, he is a liar. For the one not loving his brother whom he has seen, how is he able to love Elohim whom he has not seen?”

Yoḥanan Aleph/1 John 3:10 “In this the children of Elohim and the children of the devil are manifest: Everyone not doing righteousness is not of Elohim, neither the one not loving his brother.”

The Hebrew word that is translated as 'hated' comes from the root word שָׂנֵא sane (saw-nay') - Strong's H8130 which means, '*to hate, detest, turn against*', and to hate is to have or show intense hostility toward someone or something, and defiantly turn away from someone or something, which is usually derived from fear, anger or a sense of injury, as one feels that they have been wronged and have no need to show respect or credence to another's advice or instructions.

The fact that Ya'aqob had made this special coat for Yosēph was clear that Yosēph had been chosen by his father to be the next leader of the family, and this angered his brothers greatly.

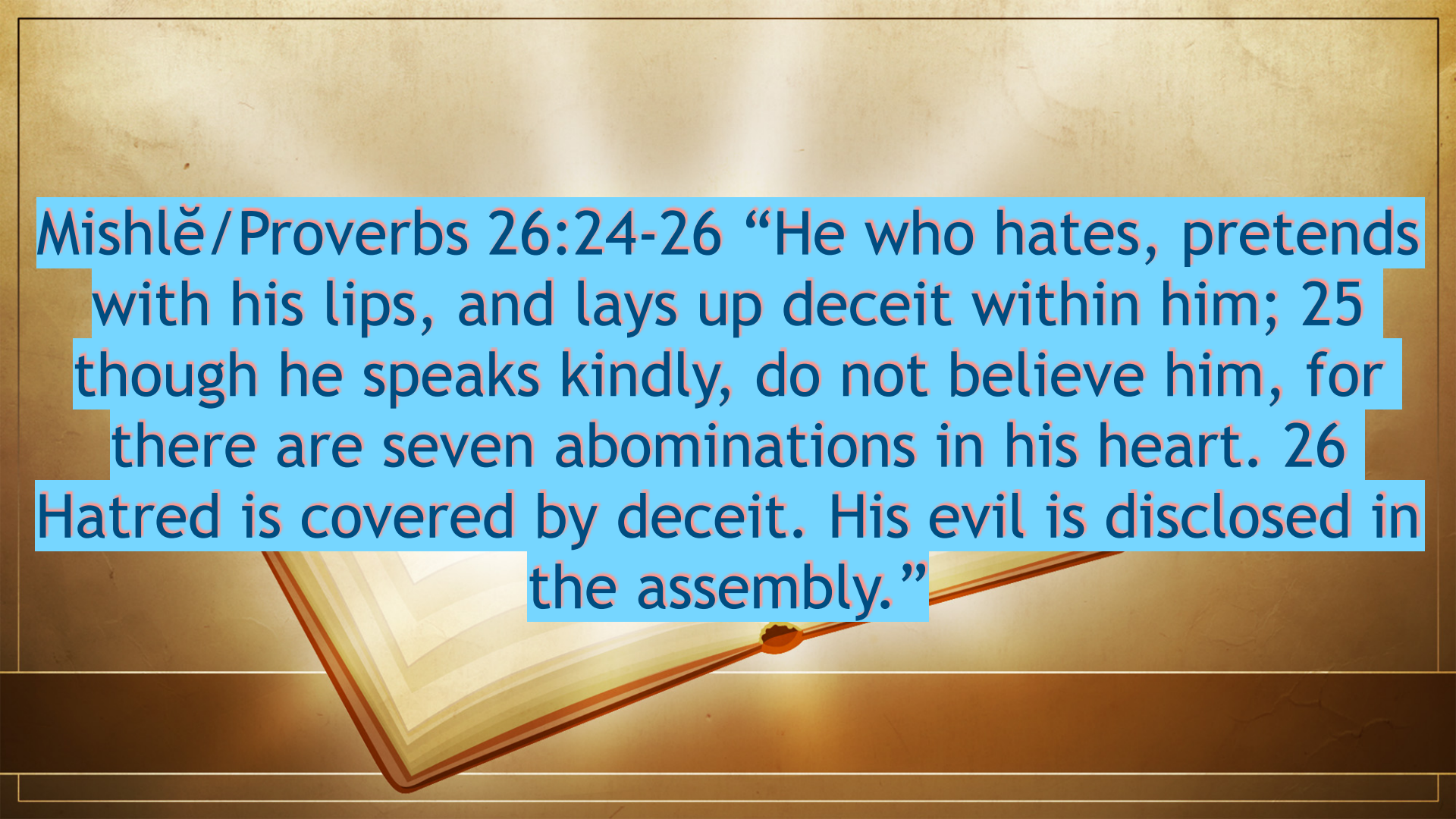
Later on, in the Torah it was made clear that the 'first-born' was not to be neglected of his rights to have the double portion of the inheritance, even if he was of a slave woman! Yosēph was Raḥēl's firstborn, yet was not the firstborn of Ya'aqob.



It is possible that by the evil reports that Ya'aqob had heard about his others sons, that he recognized that they were unfit for leadership and therefore positioned Yosëph to take up this role, which was not taken well at all.

Yosëph, by all accounts, is a clear shadow picture of Messiah, who was hated and rejected by His own, and hatred is often covered up by deceit, as we see in:



An open book is shown at the bottom of the frame, with its pages fanned out. The background is a textured, light brown surface. A large, semi-transparent blue rectangular box is overlaid on the upper two-thirds of the image, containing text in a blue, sans-serif font. The text is a quote from Mishlě/Proverbs 26:24-26.

Mishlě/Proverbs 26:24-26 “He who hates, pretends with his lips, and lays up deceit within him; 25 though he speaks kindly, do not believe him, for there are seven abominations in his heart. 26 Hatred is covered by deceit. His evil is disclosed in the assembly.”

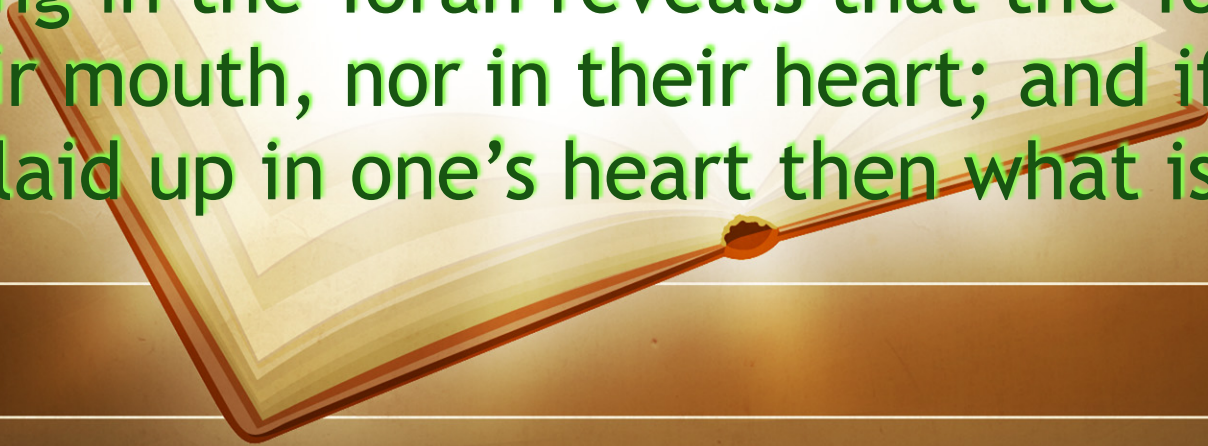
The Hebrew root word that is translated as 'deceit' in verse 26 is מִשְׁאֹן mashsha'on (mash-shaw-ohn') - Strong's H4860 which means, '*deceit, guile, or dissimulation (which is to hide under a false appearance)*' and the Hebrew root word translated as 'deceit' is verse 24 is מִרְמָה mirmah (meer-maw') - Strong's H4820 which means, '*deceit, treachery, dishonesty, falsehood*', and is used in Amos 8:5 with reference to those who couldn't wait for the Sabbath to be over so that they could trade and falsify their scales by deceit!

What verse 24 here in Mishlě/Proverbs 26 is saying, is that the one who hates, gives a vain lip service and his heart is filled with deceit; which is the total opposite as to what should be in the heart!

The Torah is to be in our heart and in our mouths - to do it:

Debarim/Deuteronomy 30:14 “For the Word is very near you, in your mouth and in your heart - to do it.”

Many people today are rendering a vain lip service, in their falsified confession of faith, while their actions reveal otherwise, as their lack of walking in the Torah reveals that the Torah is not in their mouth, nor in their heart; and if the Torah is not laid up in one's heart then what is? Deceit!!!



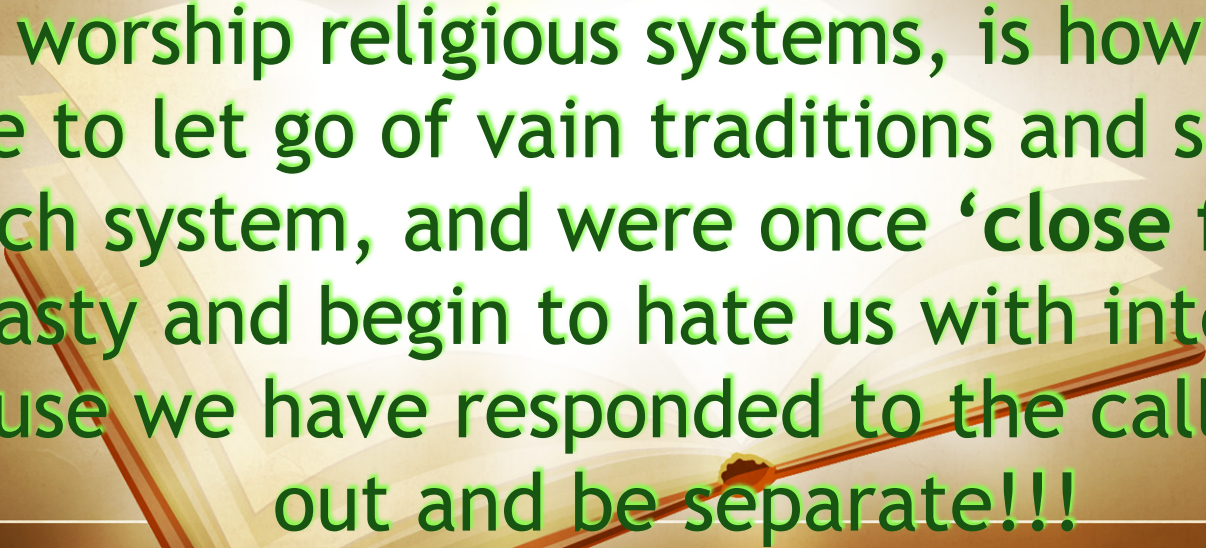
Many are riddled with deceit and will even put on a religious show before others, just like the religious pharisees did in the days of Messiah, and will actually pretend to like you, when it is assumed to be a necessity in order to appear to be worshipping correctly, yet when they are out of the typical setting of set-apart worship, they quickly fall back into a worldly mode of slanderous behaviour, even against those that they had fellowshipped with, and resort to falling prey to the panic of the world rather than living by belief.

They will pretend with their lips when it suits them, while they quickly follow the ways of the world when it suits them too, which actually reveals a hatred that is displayed by their lack of a proper belief in the Master and His Word of Truth!



Their hatred for Yoseph caused them to not even have a peaceable word toward him, and we are able to understand this a little more, when we walk in the Truth and guard the clear commands, having been clothed in righteous garments, imputed to us through the cleansing Blood of Messiah.

For when we walk in righteousness, we often find those who claim to be our 'brothers', can never have a nice thing to say about us, but rather, they will slander and curse us with harsh words and hostile actions, which is often done in a passive aggressive manner.



One thing that we often find, after having ‘come out’ of the false Christianity and all its false and selfish worship religious systems, is how those who refuse to let go of vain traditions and stay in the church system, and were once ‘close friends’, turn nasty and begin to hate us with intensity - all because we have responded to the call to come out and be separate!!!

Luqas/Luke 6:22-23 “Blessed are you when men shall hate you, and when they shall cut you off, and shall reproach you, and cast out your name as wicked, for the sake of the Son of Adam. 23

“Rejoice in that day and leap for joy, for look, your reward is great in the heaven, for that is how their fathers treated the prophets.”

Yohanan/John 15:18 “If the world hates you, you know that it hated Me before it hated you.”

Gen 37:5 And Yosēph dreamed a dream, and told it to his brothers. So they hated him even more.

Gen 37:6 And he said to them, “Please listen to this dream which I have dreamed:

Gen 37:7 “See, we were binding sheaves in the midst of the field, and see, my sheaf rose up and also stood up. And see, your sheaves stood all around and bowed down to my sheaf.”

Gen 37:8 And his brothers said to him, “Shall you indeed reign over us? Shall you indeed rule over us?” So they hated him even more for his dreams and for his words.

Gen 37:9 And he dreamed still another dream and related it to his brothers, and said, “See, I have dreamed another dream, and see, the sun and the moon and the eleven stars bowed down to me.”

Gen 37:10 And he related it to his father and his brothers. And his father rebuked him and said to him, “What is this dream that you have dreamed? Shall we, your mother and I and your brothers, indeed come to bow down to the earth before you?”

Gen 37:11 And his brothers envied him, but his father guarded the word.

THE DREAMS:

Verses 5-11

Yosēph, now being hated by his brothers, is given some very clear prophetic dreams, which he relates to his brothers and father, and his enthusiastic rendering of his dreams was not received well at all.

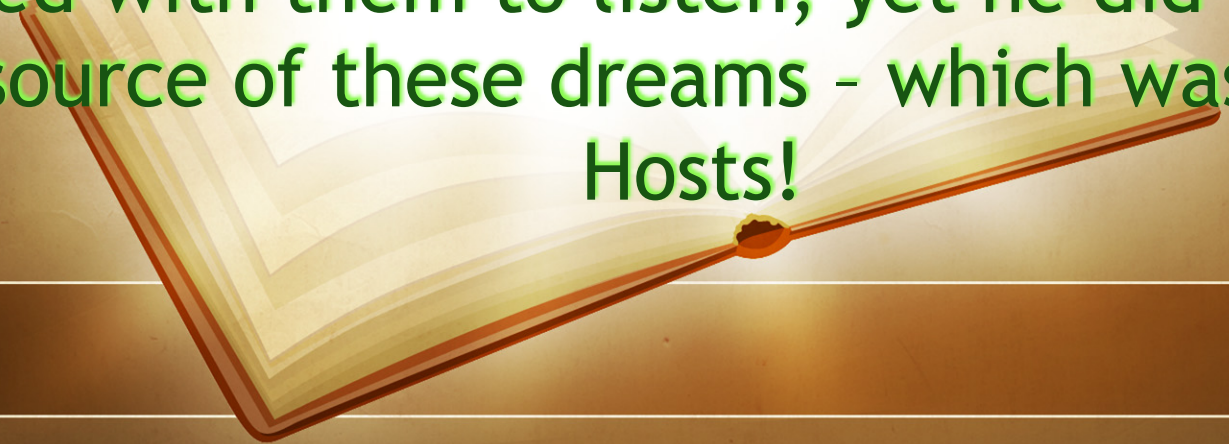
It was one thing that he had received a special robe from their father, yet now he was seemingly mocking them with his dreams.

These dreams were prophetic and had a very clear message that was to be heeded by his family, for the days of famine that lay ahead, yet they were not interested in listening to Yosef and hated him even more.

Amos 3:7 “For the Master יהוה does no matter unless He reveals His secret to His servants the prophets.”

יהוה was revealing what was to come through His servant, and this message was rejected.

Yosēph's course of life was being set before him and in these two dreams, that he relayed, he pleaded with them to listen, yet he did not reveal the source of these dreams - which was יהוה of Hosts!



The hatred of his brothers just grew greater and greater, the more Yosēph tried to relate to them what he had been shown, and the dreams revealed his future position as head, yet they rejected this, simply accusing him as being very arrogant.

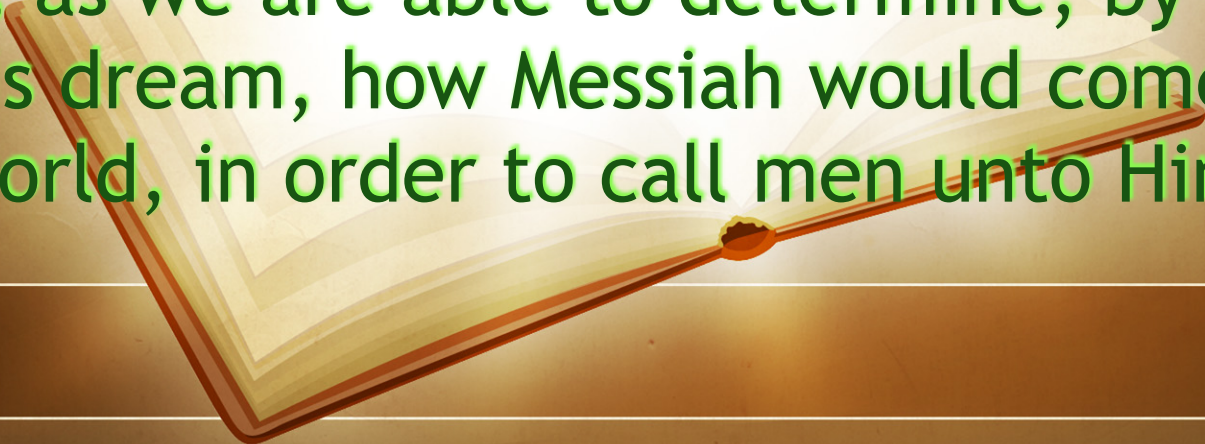
In revealing these dreams, one may tend to think that it would have been better for Yosēph if he had just kept quiet and shut up, yet what we can learn from these accounts, is that when we are required to speak up, we must not hold back and relate what the Word reveals and declares, no matter the outcome of how it may or may not be received!

These dreams were very clear, in how Yosēph would be set up to rule over his family during the time of famine and how he would be set up as a sovereign in their midst, to who they would submit, and this is a very clear shadow picture of the Deity of Messiah that so many reject today!

Pilipiyim/Philippians 2:9-11 “Elohim, therefore, has highly exalted Him and given Him the Name which is above every name, 10 that at the Name of יהושע every knee should bow, of those in heaven, and of those on earth, and of those under the earth, 11 and every tongue should confess that יהושע Messiah is Master, to the esteem of Elohim the Father.”

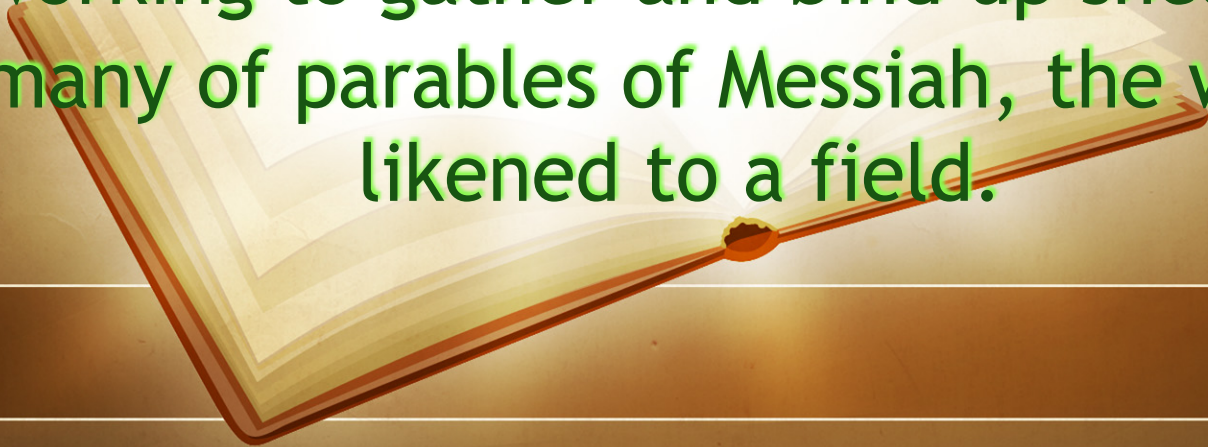
These two dreams also shadow picture for us the
two comings of **יהושע** Messiah!

In the first dream, we are able to recognize the
first time **יהושע** would come in the flesh and
serve, as we are able to determine, by the words
of this dream, how Messiah would come into the
world, in order to call men unto Himself!



In Yosēph's dream, he says to his brother, "we were binding sheaves in the field", and the fact that he says 'we' shows that, in the dream, he saw how he was with his brothers in the field and working to gather and bind up sheaves.

In many of parables of Messiah, the world is likened to a field.



The term 'binding sheaves' is written in the Hebrew text as: מַלְמִיִּם אֲלֻמִּיִּם malmiym alummiym

The first word which is translated as 'binding' comes from the root word אֶלַם alam (aw-lam')- Strong's H481 which means, '*to bind, binding, mute, silence*', and is written in the 'piel' tense, which expresses intensive or intentional action, which renders the meaning as '*binding*'.

The second word translated as 'sheaves' comes from the noun אַלְמָה alummah(al-oom-maw')

- Strong's H485 which means, 'a sheaf, bundle of things tied together', and is figuratively used of Yisra'el returning from exile.



When Messiah first came, He emptied Himself and took on the form of a servant and came to be in the likeness of men, and here, in this dream, we are able to see how Yoseph was in the field with his brothers, which would mean that he would have had to take off his 'long robe' that his father had made, being a shadow picture of Messiah emptying Himself and 'becoming like man'!

He came to seek out the lost sheep of Yisra'el - in other words: He came to seek and save what was lost and bind up His set-apart ones, in order to prepare them for His second coming, when He can take up His gathered sheaves!!!

After this first dream, Yosēph's brothers hated him and refused to accept that he would be ruler over them. When Messiah came, his own rejected Him!

In the parable of the talents Messiah tells us, in:

Luqas/Luke 19:14 "But his subjects were hating him, and sent a delegation after him, to say, 'We do not wish this one to reign over us.'"

We also see, in:

Yohanan/John 1:10-11 “He was in the world, and the world came to be through Him, and the world did not know Him. 11 He came to His own, and His own did not receive Him.”



In the second dream that Yoseph had related to his father and brothers, he relates how the sun, moon and eleven stars all bowed down to him.

This was a clear metaphor of his whole family bowing down to him, and his father even asked how this could be seeing that his mother was already dead.

Herein lays the shadow picture of when יהושע
Messiah shall return for his gathered sheaves!

This speaks of the first resurrection, when the dead in Messiah shall rise first and we who are alive shall be caught up together with them to meet the Master!

Hazon/Revelation 20:6 “Blessed and set-apart is the one having part in the first resurrection. The second death possesses no authority over these, but they shall be priests of Elohim and of Messiah, and shall reign with Him a thousand years.”

Yosēph's mother was dead, yet here in this prophetic dream of Messiah, we see how she would be raised at the first resurrection and bow in submission to the Kingdom Rule and Reign of **יהושע** Messiah.

Yosēph's brothers refused to accept these dreams and refused to acknowledge that they would bow to him, while Ya'aqob guarded these words!

In the parable of the ten minas, Messiah teaches of a certain nobleman who went to a distant country to receive for himself a reign and to return, and gave his ten servants ten minas to trade until he came and they refused:

Luqas/Luke 19:14 “But his subjects were hating him, and sent a delegation after him, to say, ‘We do not wish this one to reign over us.’”

Yosēph's brothers were like these 10 servants who refused to let him rule over them, as they said in verse 8 - there was no way they would accept his headship, and then he dreams another dream, which prophetically pictures his supreme position, not only over his brothers but over his parents too.

He was rebuked for relating these dreams, yet Ya'aqob did take these words to heart and guarded the word, as he knew that this word was to be taken seriously, as he was also speaking of his mother who was already dead and how she too would bow down before him.


His brothers envied him and the Hebrew root word that is used here for 'envied' comes from the root word **קָנָה** qanah(kaw-naw') - Strong's H7065 which means, 'to be jealous or zealous, be envious, ardent'.

It is written in the 'piel' tense, which indicates the expression of an intensive or intentional action!



It is the same word that is used to describe Pinehas, in Bemidbar/Numbers 25, who was ardent/zealous for יהוה (YeHoVah) and rose up and took a stand against the whoring of Yisra'ël!

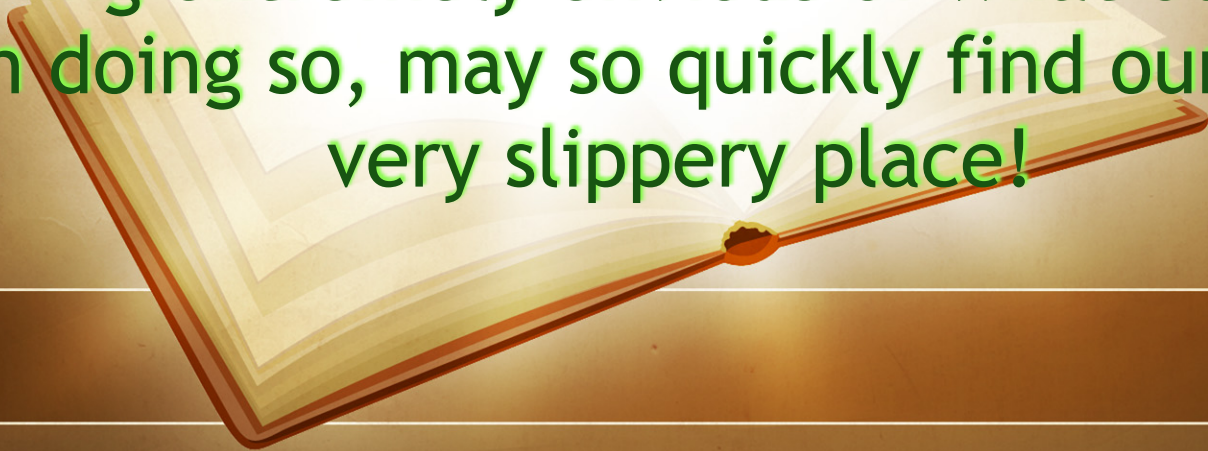
As we can see, this word קָנָא qanah (kaw-naw') - Strong's H7065 can have a dual meaning, depending on where your focus is on and on what your eyes are looking at!



Our eyes are to be fixed on יהוה (YeHoVah) and His Torah, which is to be the 'apple of our eye' (Tehillah/Psalm 17:8), as we guard His commands so that we live; and in doing so, we can be like Pineḥas and Ĕliyahu, who expressed great zeal for יהוה (YeHoVah).



If our eyes are turned away from the Truth, even for a split second, and are focused on the things of the flesh that do not satisfy, we are in danger of becoming extremely envious of what others have and in doing so, may so quickly find our feet in a very slippery place!



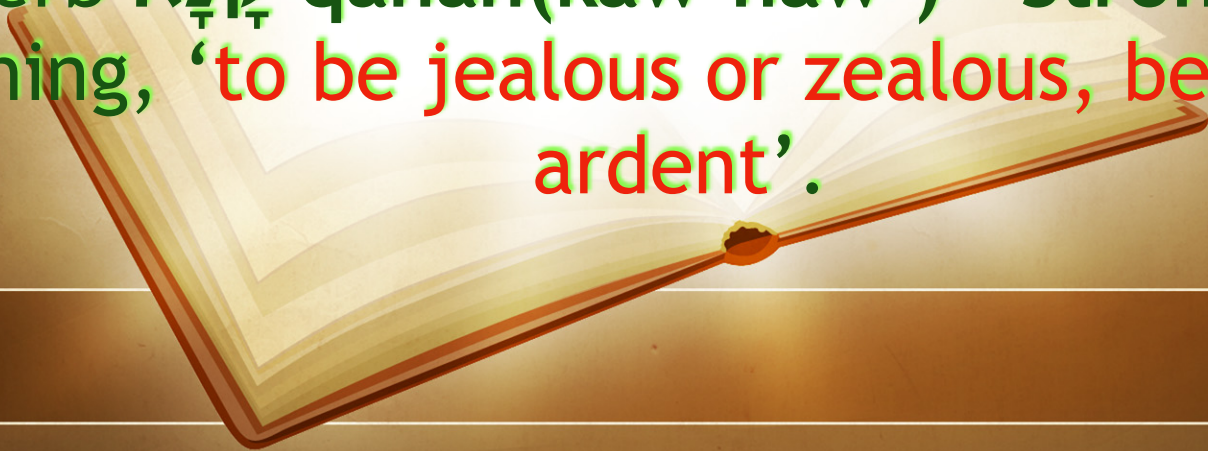
The wrong 'envy' can cause you to make irrational choices instead of waiting on יהוה (YeHoVah), and here we see a picture of Yosēph's brothers exercising envy in a negative sense

Mishlĕ/Proverbs 14:30 "A healthy heart is life to the body, but envy is rottenness to the bones."

Envy is rottenness to the bones



○ The Hebrew word for ‘envy’ is קִנְיָהּ qinah (kin-aw’) - Strong’s H7068 which means, ‘ardour, jealousy, zeal, envy, anger’, and comes from the root verb קָנָה qanah(kaw-naw’) - Strong’s H7065 meaning, ‘to be jealous or zealous, be envious, ardent’.



This word is used here to describe a heart that is not healthy and yielding but that displays misguided passion and is turmoil and distress, and a heart that is in turmoil and distress is rottenness to the bones!

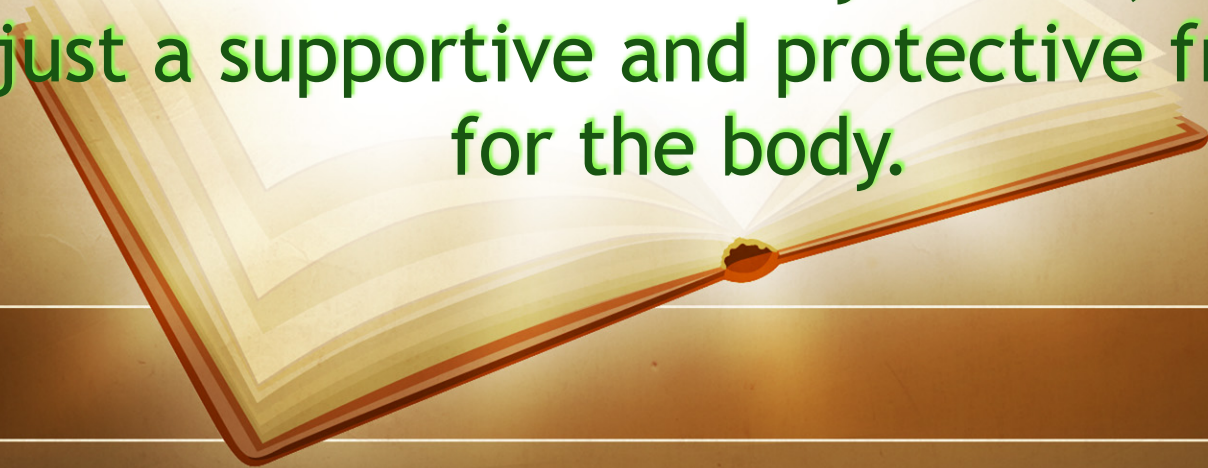


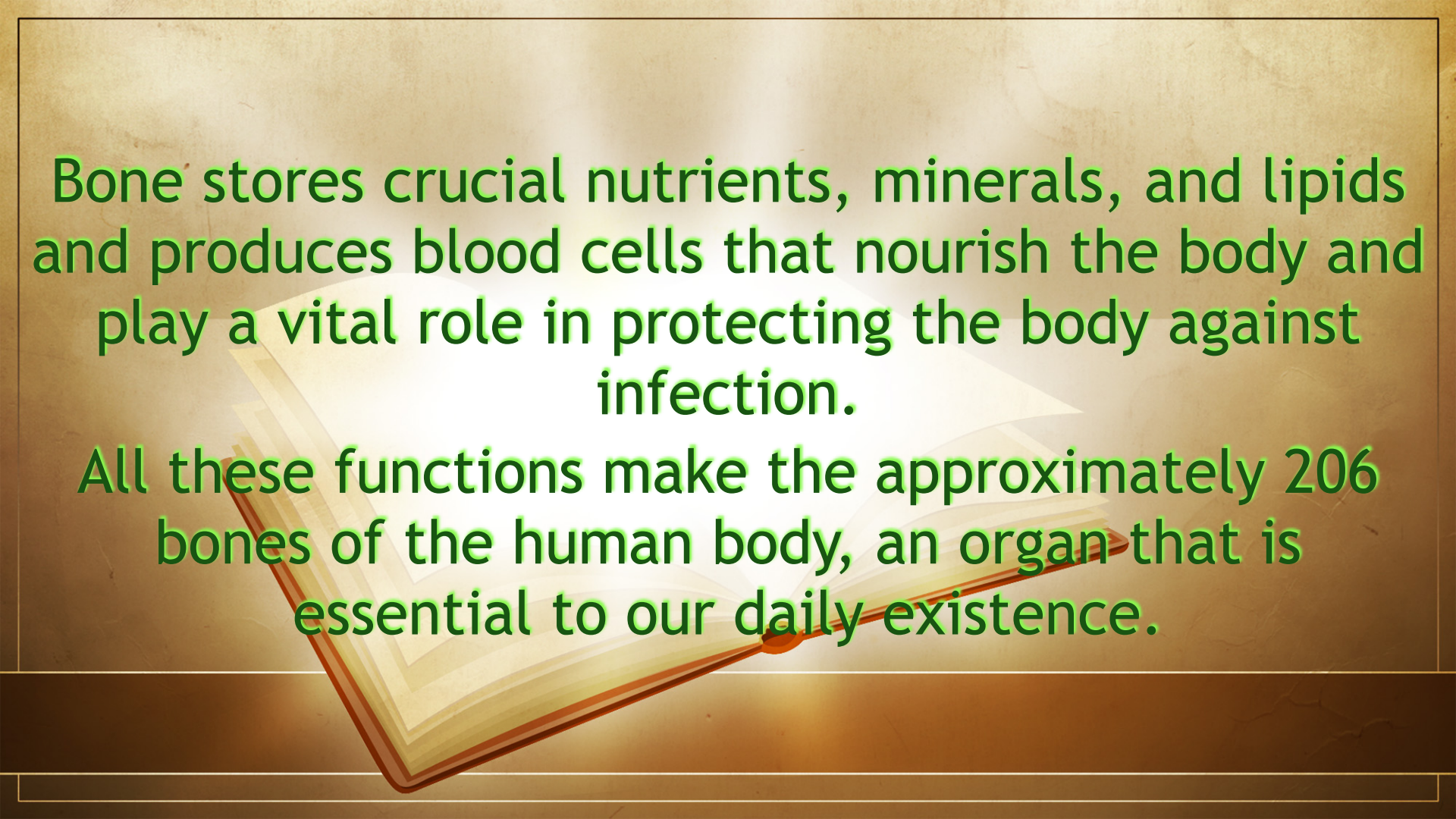
The Hebrew word for 'rottenness' is **רָקַב** **raqab**(raw-kawb') - Strong's H7538 which means, 'rottenness, decay', and comes from the root verb **רָקַב** **raqeb**(raw-kab') - Strong's H7537 which means, 'rot, decay, rottenness', which is primarily used in direct contrast to being blessed!



The Hebrew word for 'bones' is **עצם**
etsem(eh'tsem) - Strong's H6106 which means,
'bones, body, life, strength, substance'.

Bones are crucial to our ability to live, and is more than just a supportive and protective framework for the body.



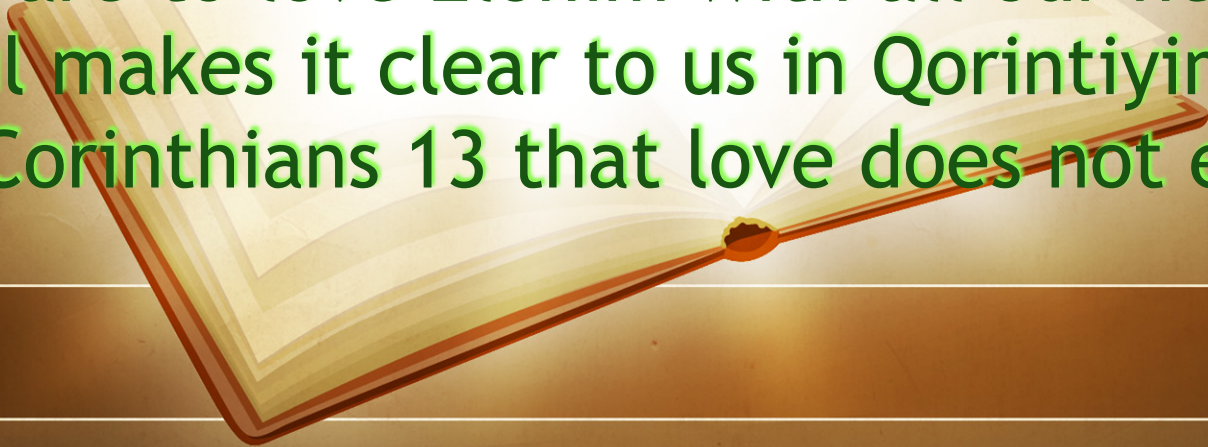


Bone stores crucial nutrients, minerals, and lipids and produces blood cells that nourish the body and play a vital role in protecting the body against infection.

All these functions make the approximately 206 bones of the human body, an organ that is essential to our daily existence.

Dry and rotten bones have no life and we know that this is a picture of having no nourishment and proper blood production. Envy kills!

We are to love Elohim with all our heart and Sha'ul makes it clear to us in Qorintiyim Aleph/1 Corinthians 13 that love does not envy!



1Co 13:1 If I speak with the tongues of men and of messengers, but do not have love, I have become as sounding brass or a clanging cymbal.

1Co 13:2 And if I have prophecy, and know all secrets and all knowledge, and if I have all belief, so as to remove mountains, but do not have love, I am none at all.

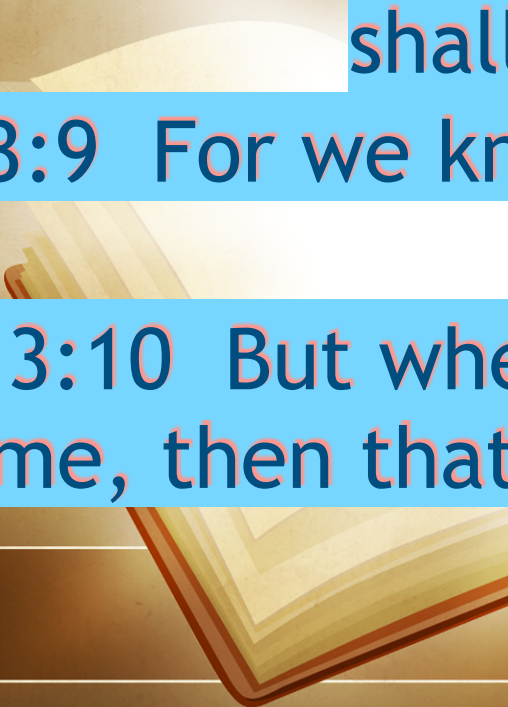
1Co 13:3 And if I give out all my possessions to feed the poor, and if I give my body to be burned, but do not have love, I am not profited at all.

1Co 13:4 Love is patient, is kind, love does not
envy, love does not boast, is not puffed up,

1Co 13:5 does not behave indecently, does not seek
its own, is not provoked, reckons not the evil,

1Co 13:6 does not rejoice over the unrighteousness,
but rejoices in the truth,

1Co 13:7 it covers all, believes all, expects all,
endures all.



1Co 13:8 Love never fails. And whether there be prophecies, they shall be inactive; or tongues, they shall cease; or knowledge, it shall be inactive.

1Co 13:9 For we know in part and we prophesy in part.

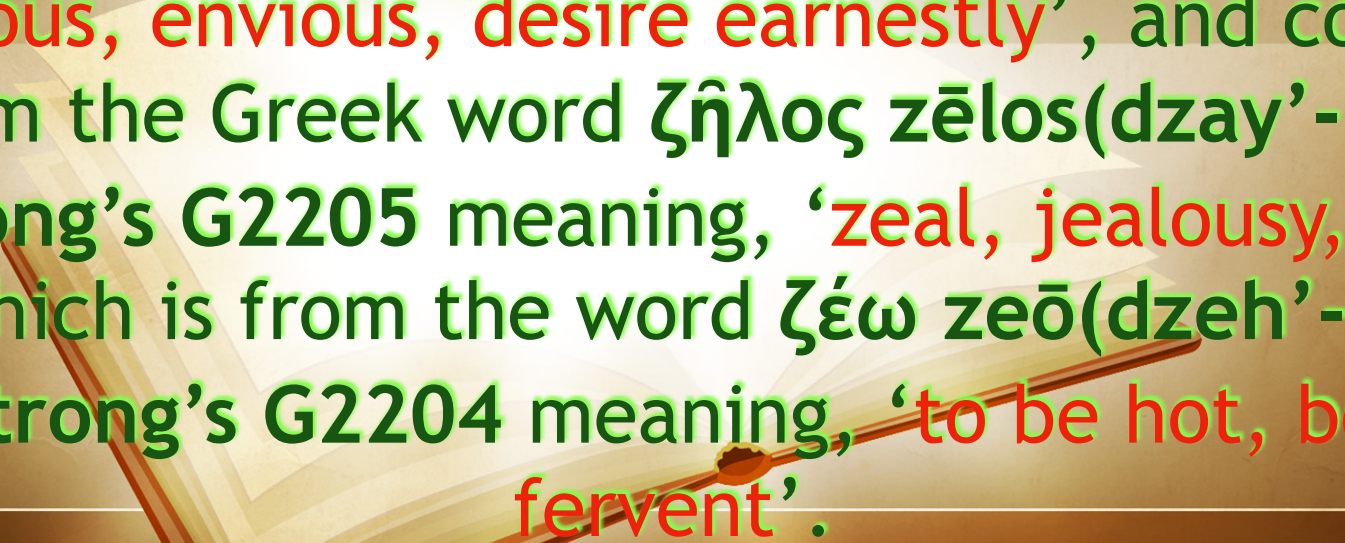
1Co 13:10 But when that which is perfect has come, then that which is in part shall be inactive.

1Co 13:11 When I was a child, I spoke as a child, I thought as a child, I reasoned as a child. But when I became a man, I did away with childish matters.

1Co 13:12 For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know, as I also have been known.

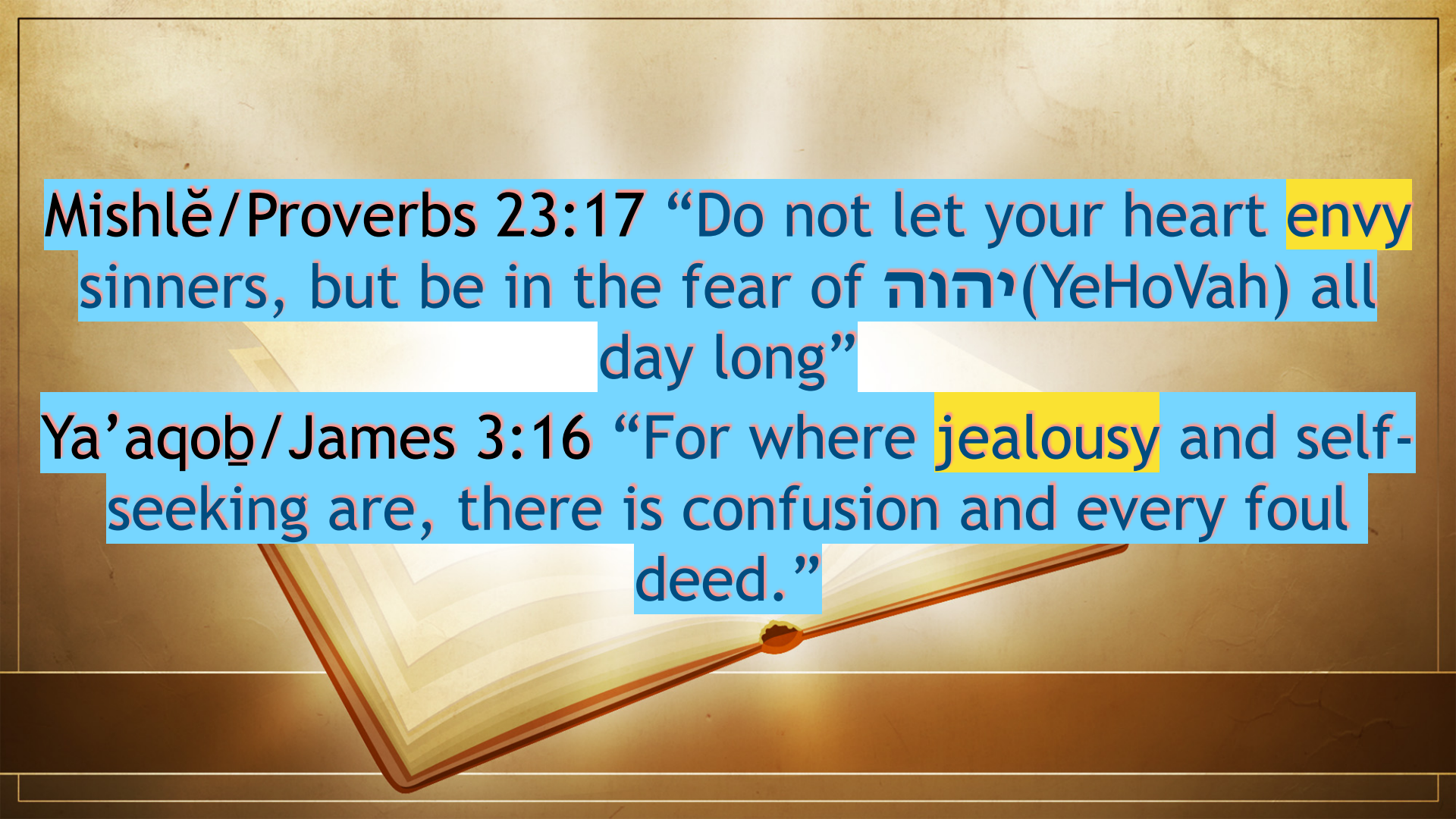
1Co 13:13 And now belief, expectation, and love remain - these three. But the greatest of these is love.





The Greek word for 'envy' is ζηλόω zēloō (dzay-lo'-o) - Strong's G2206 meaning, 'to be jealous, envious, desire earnestly', and comes from the Greek word ζήλος zēlos (dzay'-los)

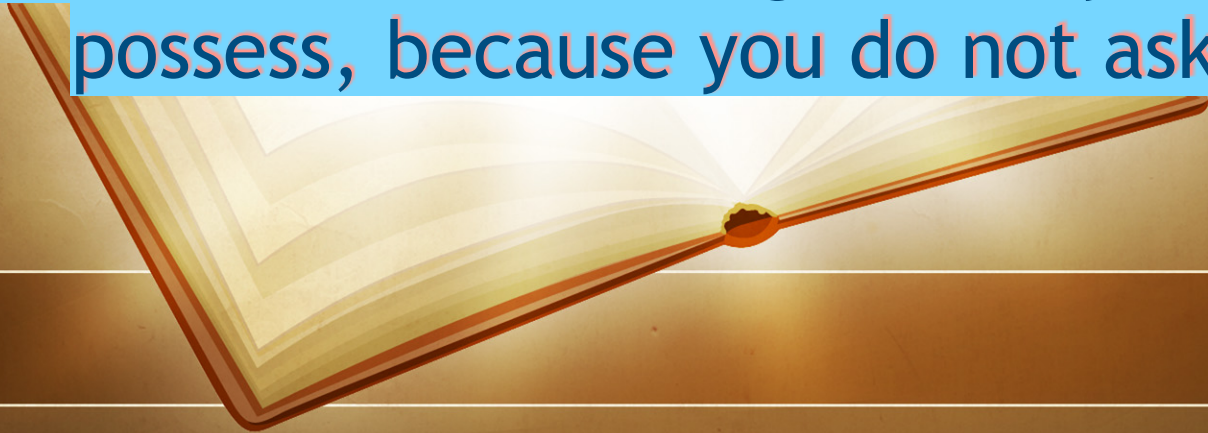
- Strong's G2205 meaning, 'zeal, jealousy, fury' which is from the word ζέω zeō (dzeh'-o)
- Strong's G2204 meaning, 'to be hot, boil, fervent'.



Mishlě/Proverbs 23:17 “Do not let your heart envy sinners, but be in the fear of יהוה (YeHoVah) all day long”

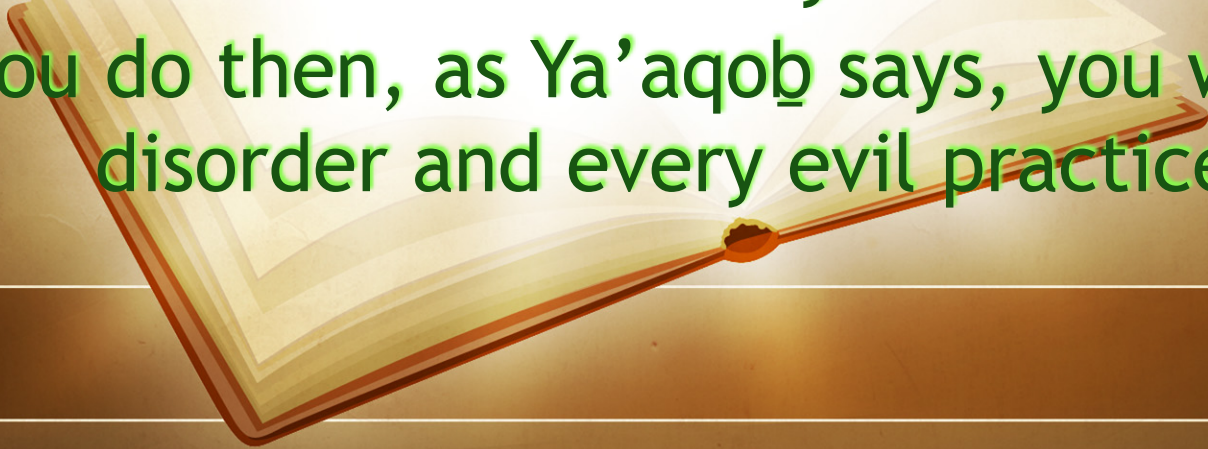
Ya’aqob/James 3:16 “For where jealousy and self-seeking are, there is confusion and every foul deed.”

Ya'aqob/James 4:2 "You desire, and do not have. You murder, and are jealous, and are unable to obtain. You strive and fight, and you do not possess, because you do not ask."



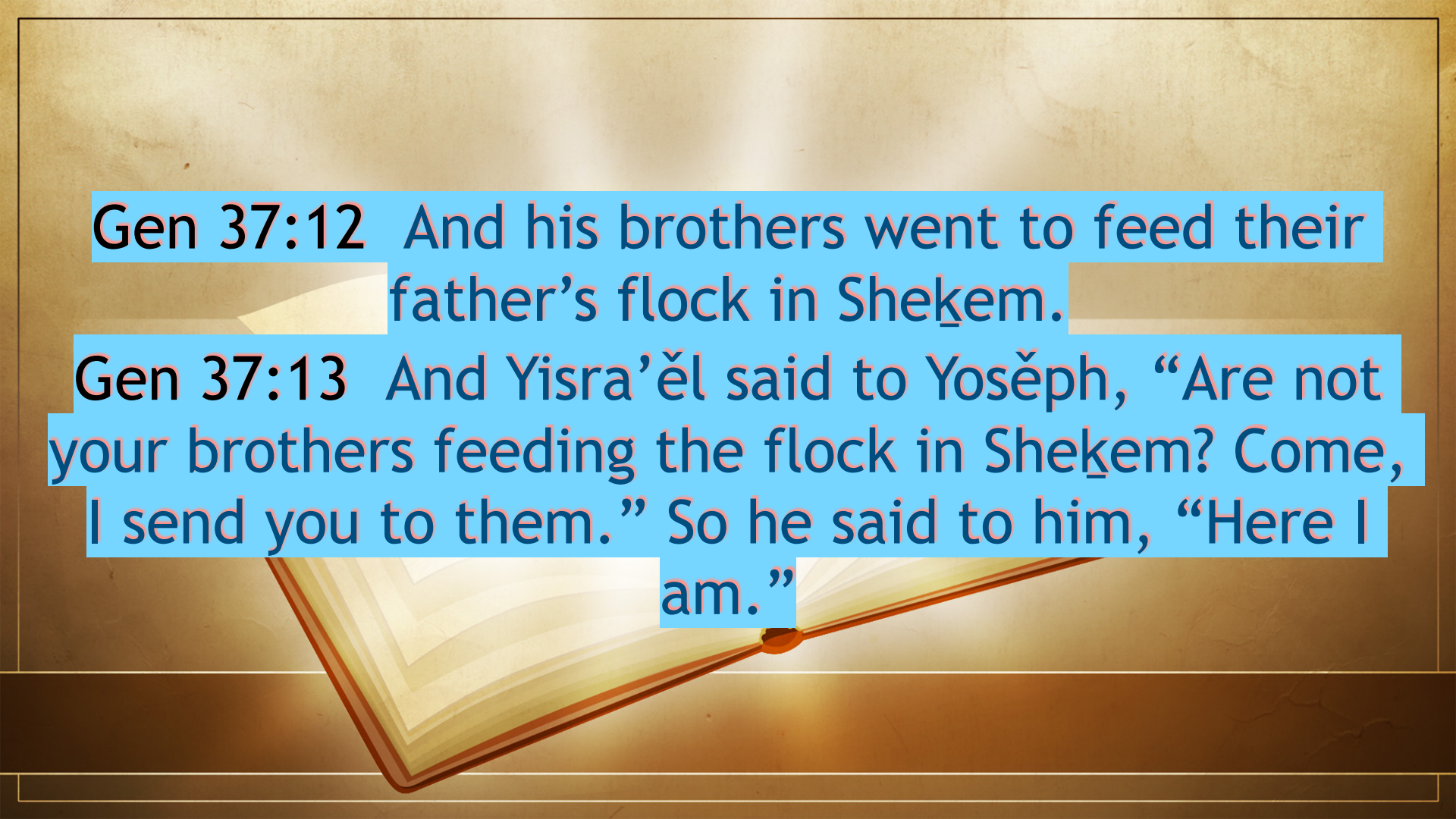
Do you often find yourself being envious of another, be it because of what possessions they have, or what gifts and talents, or physical attributes they have?

If you do then, as Ya'aqob says, you will find disorder and every evil practice.



Galatians 5:21 “envy, murders, drunkenness, wild parties, and the like - of which I forewarn you, even as I also said before, that those who practice such as these shall not inherit the reign of Elohim.”



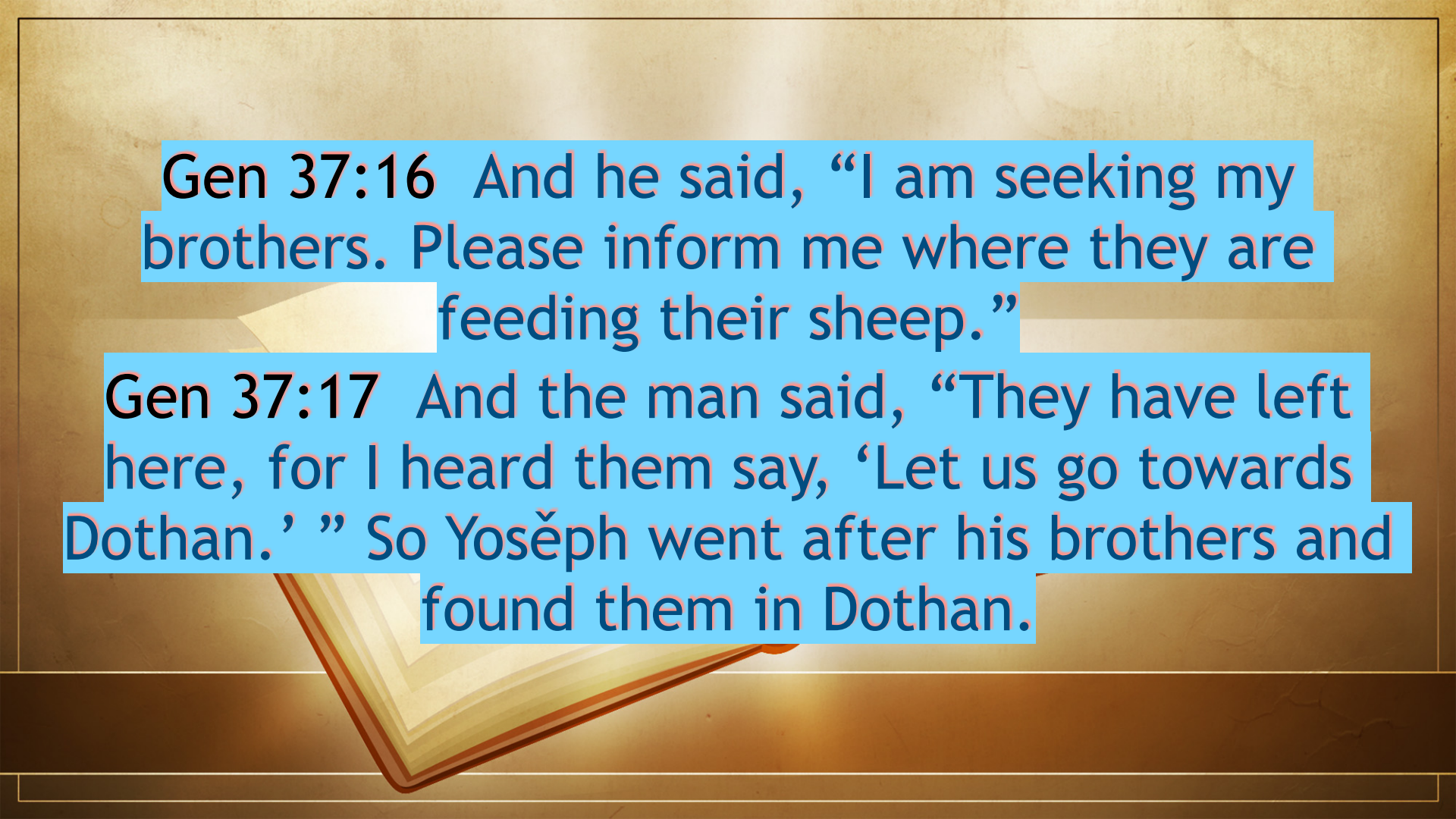


Gen 37:12 And his brothers went to feed their father's flock in Shekem.

Gen 37:13 And Yisra'ěl said to Yosěph, “Are not your brothers feeding the flock in Shekem? Come, I send you to them.” So he said to him, “Here I am.”

Gen 37:14 And he said to him, “Please go and see if it is well with your brothers and well with the sheep, and bring back word to me.” So he sent him out of the Valley of Hebron, and he went to Shekem.

Gen 37:15 And a certain man found him, and see, he was wandering in the field. And the man asked him, saying, “What do you seek?”

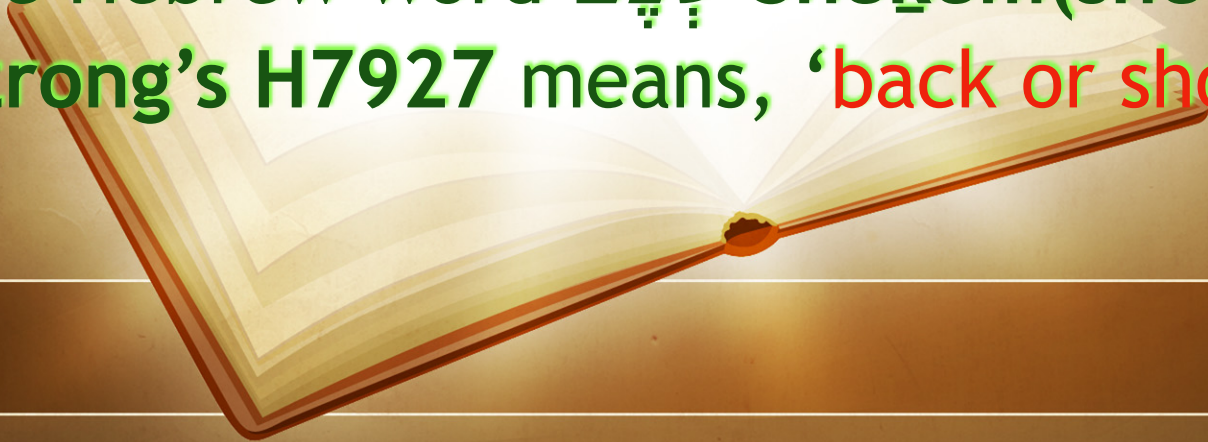


Gen 37:16 And he said, “I am seeking my brothers. Please inform me where they are feeding their sheep.”

Gen 37:17 And the man said, “They have left here, for I heard them say, ‘Let us go towards Dothan.’ ” So Yosēph went after his brothers and found them in Dothan.

**Verse 12-17 - His brothers went to Shekem
and did not stay!**

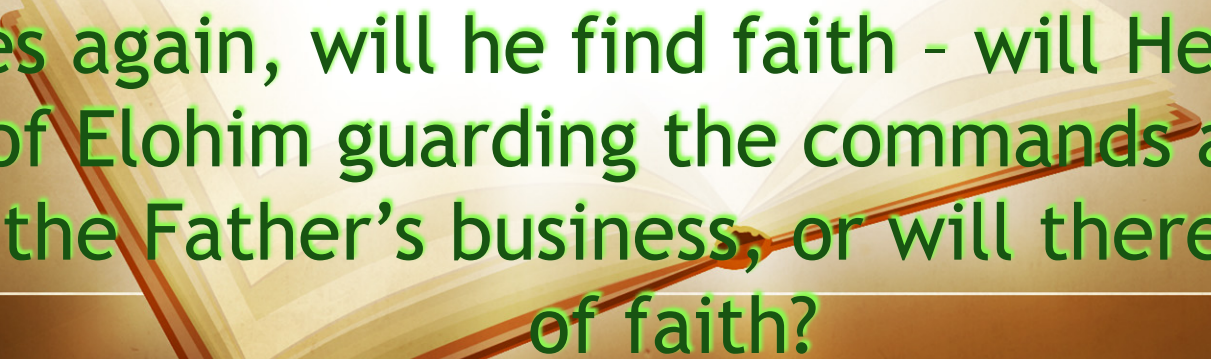
The Hebrew word שֶׁקֶם Shekem (shek-em')
- Strong's H7927 means, 'back or shoulder'.



It was here at Shek_{em} that Ya'aqob_u dug a well -
the well where יהושע met the Shomeroni woman
and so opened the door for the return of the lost
sheep of Yisra'el!

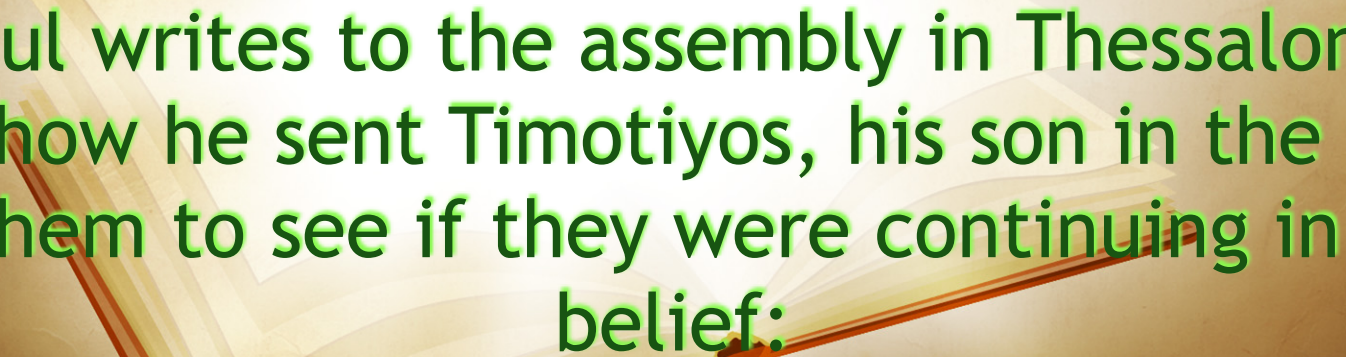
While this is where his brothers had gone to,
Yos_eph's father sends him to Shek_{em} to see if it
was well with his brothers and bring back word to
Ya'aqob_u - in other words he was to go and see if
Ya'aqob_u's sons were about their father's business
or not.

The account of **יהושע** meeting the Shomeroni woman at the well of Ya'aqob, was, in a sense, a fulfillment of the shadow picture of Yosēph's 'journey of inspection', for Messiah came to seek out the lost and call them back to Himself, as head! **יהושע** asked the sobering question, that when He comes again, will he find faith - will He find the sons of Elohim guarding the commands and being about the Father's business, or will there be a lack of faith?




Luqas/Luke 18:8 “I say to you that He shall do right to them speedily. But when the Son of Adam comes, shall He find the belief on the earth?”

Sha’ul writes to the assembly in Thessalonica, about how he sent Timotiyos, his son in the belief, to them to see if they were continuing in the belief:

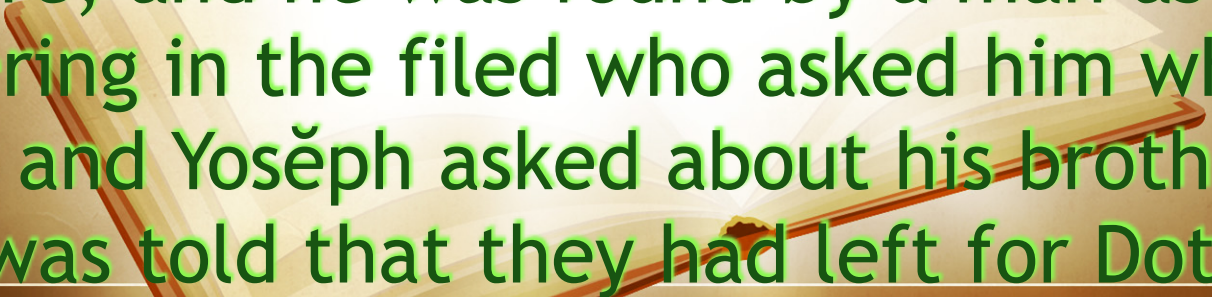


Tas'loniqim Aleph/1 Thessalonians 3:5-6 "Because of this, when I could no longer stand it, I sent to find out about your belief, lest the trying one might have tried you, and our labour should be in vain. 6 But now that Timothy has come to us from you, and having brought us good news of your belief and love, and that you always have good remembrance of us, longing to see us, as we also to see you"



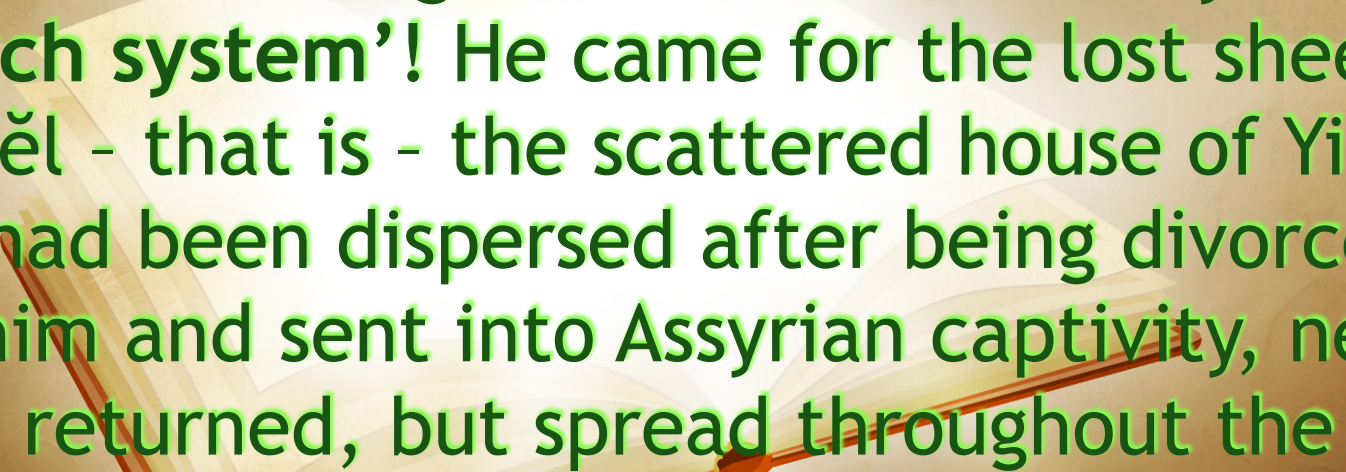
What reports of our brothers do we each have for our Father, as we go out to 'bear one another's burdens' and so fill the Torah?

When Yosēph got to Sheḱem his brothers were not there, and he was found by a man as he was wandering in the field who asked him what he was doing, and Yosēph asked about his brothers and he was told that they had left for Dothan.



This is another prophetic shadow picture of Messiah who came to seek out the lost sheep of Yisra'ěl. Yosěph was clear about who he was looking for and so too did Messiah make it very clear who He came for:

Mattithyahu/Matthew 15:24 “And He answering, said, “I was not sent except to the lost sheep of the house of Yisra'ěl.”



Messiah came for a Covenant people! He did not come for a religious institution or any **'false church system'**! He came for the lost sheep of Yisra'ěl - that is - the scattered house of Yisra'ěl that had been dispersed after being divorced by Elohim and sent into Assyrian captivity, never having returned, but spread throughout the earth.

The city דֹּתָן Dothan(do'-thawn) - Strong's H1886 means, 'two wells', and was a few miles north of Shekem.

They were supposed to be at the place of 'shouldering the burdens', yet they were at the place of 'two wells'.

They were not about their father's business but were about their own!

Dothan, at that time, was an adulterous pagan rooted place of worship, and his brothers had gone looking for that which satisfied their flesh, rather than simply being where their father expected them to be.

The concept of two wells or cisterns, can also have metaphoric significance of drinking from alternative sources, rather than the Torah, which can cause many to become defiled by being tossed to and fro by various teachings and doctrines of man.

These 'two wells' can also picture the corrupt sources of Rabbinic Judaism and Christianity, that has so many lost sheep drinking from, while they are far off from their true place of being restored to the Covenants of Promise and are not doing the Father's will!

Shek_{em} is where Messiah came to proclaim to the lost sheep that He is the source of Living Water.

Dothan was a city of commerce with varying pagan influences, close to the main highway that stretched all the way to Mitsrayim/Egypt.

The Hebraic understanding of these scriptures, is that the brothers were indulging themselves and not caring for the sheep, which also meant that the brothers were not walking in the Torah and instructions of their father.

The brothers had not obeyed their father and were following the lust of their eyes.

In Dothan, they were more interested in looking after their own desires and were neglecting their father's sheep.

Dothan would later be the home of Elisha the prophet, who would be used greatly in calling people out of corrupt and wicked worship practices!

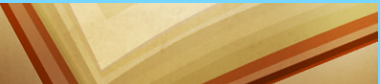
(2 Kings 6:8-23)




Yosēph's brothers were not feeding the flocks in Shekem, as they were supposed to be, but were feeding themselves, so to speak, and this is a picture of those to whom the clear rebuke that יהוה (YeHoVah) gives, to the false shepherds, as seen in:



Yehezqěl/Ezekiel 34:1-3 “And the word of יהוה (YeHoVah) came to me, saying, 2 “Son of man, prophesy against the shepherds of Yisra’ěl, prophesy and say to them, ‘Thus said the Master יהוה (YeHoVah) to the shepherds, “Woe to the shepherds of Yisra’ěl who have been feeding themselves! Should not the shepherds feed the flock? 3 “You eat the fat and you put on the wool. You slaughter the fatlings - you do not feed the flock.””



Yosēph's brothers were not about their father's business, but about their own, and they were 'using' their father's sheep to satisfy their own fleshly desires - and this is exactly what the false shepherds of our day are doing, as they suck the 'flock' dry in order to satisfy their own prosperity goals, yet are not feeding the flock the truth but inherited lies!



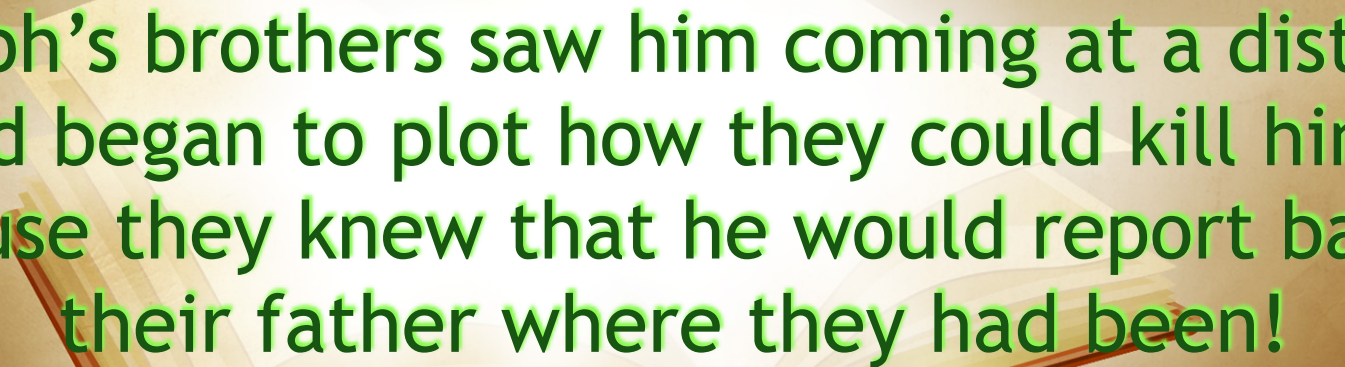
Gen 37:18 And they saw him from a distance, and before he came near them, they plotted against him, to kill him.

Gen 37:19 And they said to each other, “See, this master of dreams is coming!

Gen 37:20 “Now, then, come and let us now kill him and throw him into some pit, and shall say, ‘Some wild beast has devoured him.’ Let us then see what comes of his dreams!”

Verse 18-20 - kill the dreamer of dreams!!!

Yosēph's brothers saw him coming at a distance and began to plot how they could kill him - because they knew that he would report back to their father where they had been!



They were guilty of not heeding their father's instructions, and the guilty will always conspire to take out those who speak the truth for fear of their falsehood being exposed, and the typical response of the guilty against those in authority is to always scheme their way out of trouble.



Here comes the Master Dreamer!!!

This was mockery against Yosēph and is a picture of Messiah being mocked for His clear declaration of who He is:

Mattithyahu/Matthew 27:31 “And when they had mocked Him, they took the robe off Him, then put His own garments on Him, and led Him away to be impaled.”

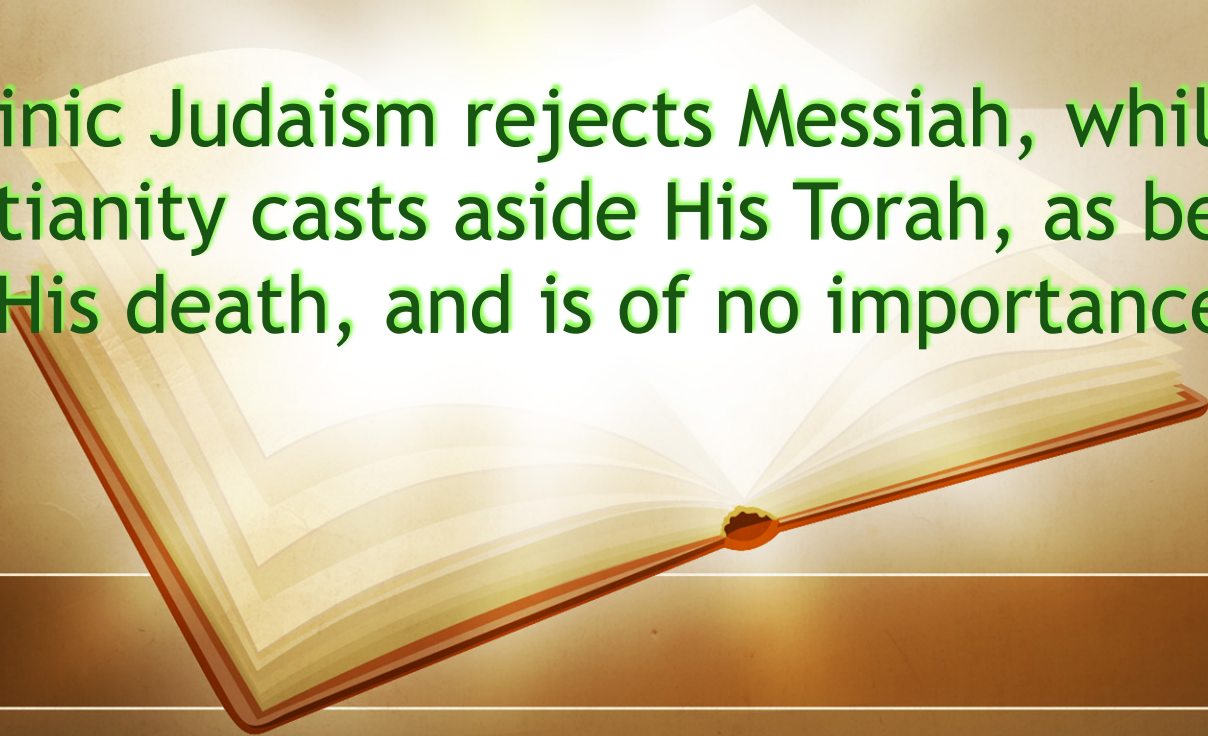
They wanted to throw him into one of the pits, and the Hebrew word translated as 'pit' is בּוֹר bor(bore) - Strong's H953 which means, 'pit, well, cistern, dungeon' and comes from the primitive root word בָּאֵר ba'ar(baw-ar') - Strong's H874 which means, 'to make distinction, to make plain, expound on, inscribe' and by analogy it means 'to engrave' and figuratively it carries the understanding, 'to explain, make clear, declare'.

It may be possible that these 'two wells' of Dothan were dried up, and it was into one of these that they wanted to throw Yoseph, into in order to kill him and put an end to his prophetic dreams.



With the possibility of these two wells being dried up, it can carry great insight for us, into further recognizing how dried up and corrupt the two religious **'wells'** of Rabbinic Judaism and Christianity, in fact are, and how they each will do their utmost to make plain or explain and declare their own corrupt systems of worship, by **'engraving'** their own laws and catechisms that try to nullify the identity and authority of Messiah, as Elohim, and the validity of His Torah!

Rabbinic Judaism rejects Messiah, while Most of Christianity casts aside His Torah, as being dried up in His death, and is of no importance to them.



Gen 37:21 But Re'uben heard and rescued him from their hands, and said, "Let us not strike his being."

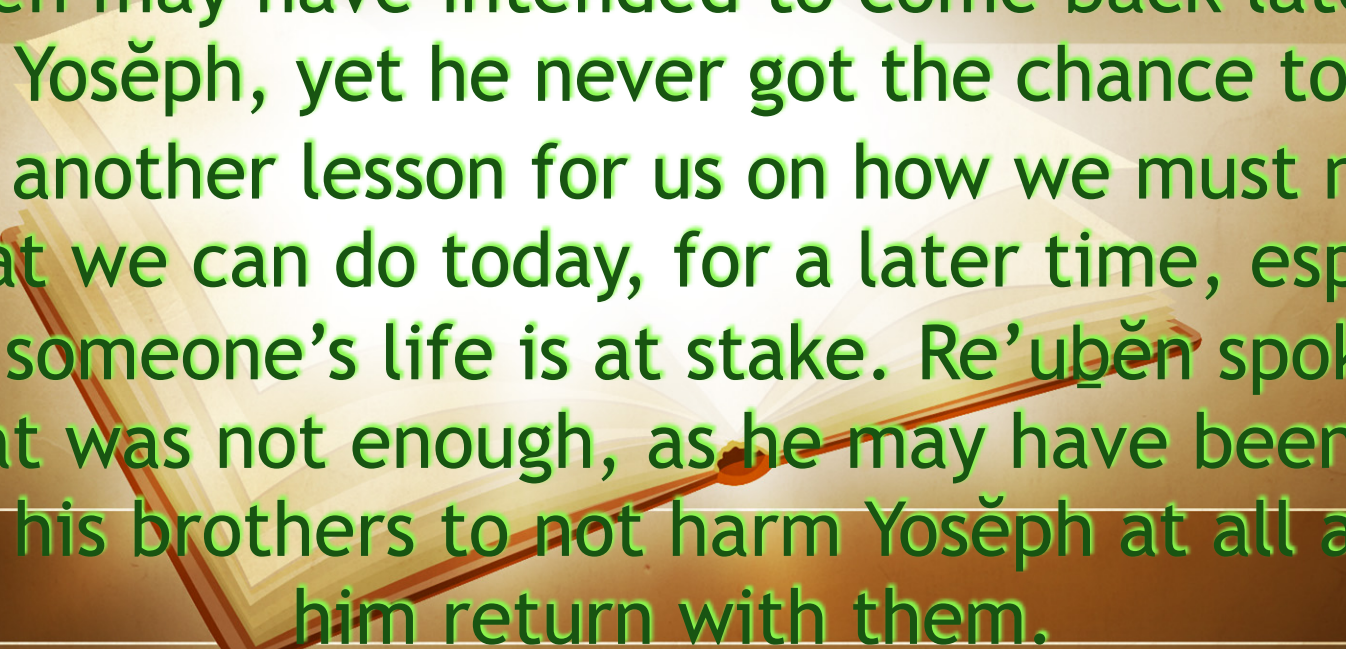
Gen 37:22 And Re'uben said to them, "Shed no blood. Throw him into this pit which is in the wilderness, and do not lay a hand on him" - in order to rescue him out of their hands, and bring him back to his father.

Verses 21-22 - Re'ubēn rescued Yosēph

When Re'ubēn heard their plans, he rescued Yosēph, as he had commanded a certain amount of respect among his brothers for being first-born, and while he had lost his first-born status for defiling his father's bed, he may have recognized a way to please his father again, and here he actually showed signs of a first born who would act as protector of his siblings.

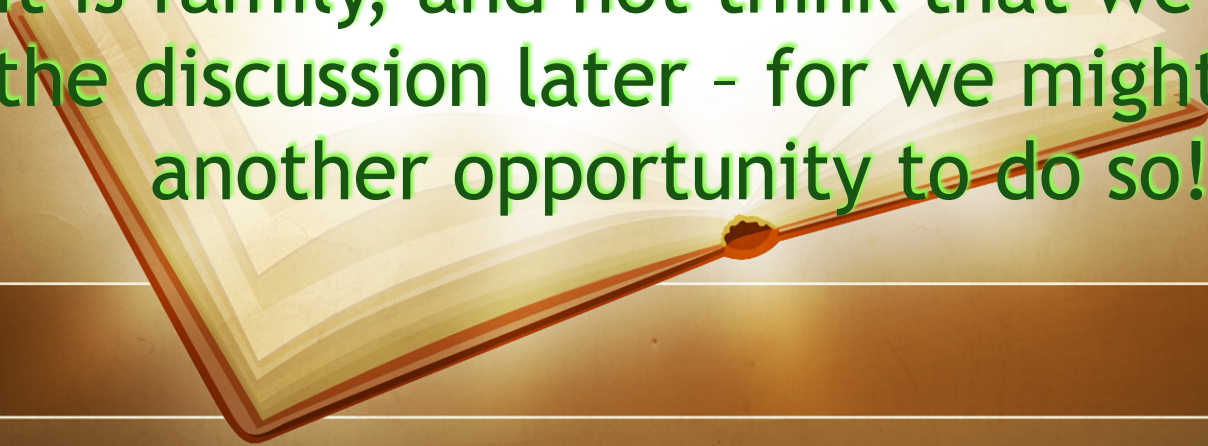
The Hebrew root word for 'rescued' is נָצַל **natsal**(naw-tsal') - **Strong's H5337** which means, 'to strip, plunder, deliver oneself, be delivered, snatch away, deliver, recover, escape'.

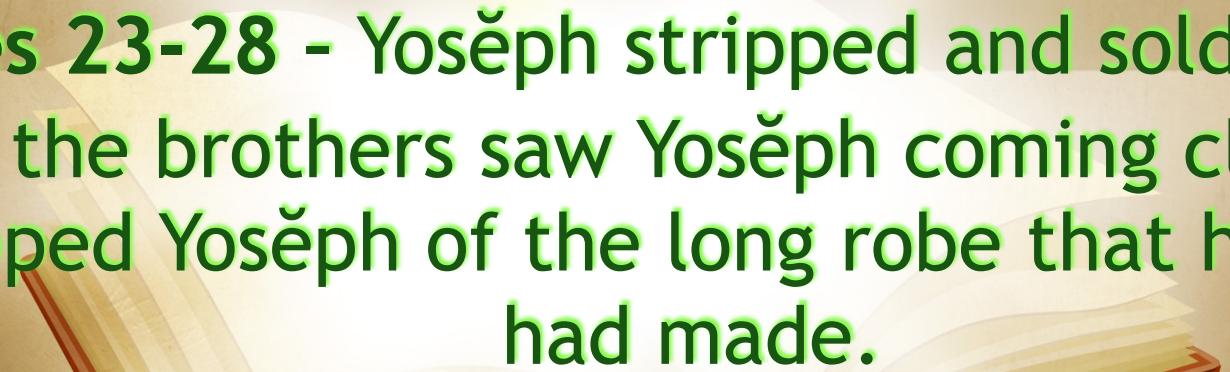
This is also written in the causative 'hiphil' form, which can render the meaning, 'to take away, snatch away, to rescue, recover, to deliver (from enemies or troubles or death), to deliver from sin and guilt'.

An open book with a red bookmark is positioned diagonally across the lower half of the image. The book's pages are a light yellowish-tan color, and a bright green glow emanates from the center of the open pages, creating a circular highlight. The background is a textured, light brown surface with a subtle pattern.

Re'ubēn suggested that they just throw him into one of the pits without killing him and pleaded with them not to shed blood. As we see from verse 29, that Re'ubēn may have intended to come back later and rescue Yosēph, yet he never got the chance to do so. This is another lesson for us on how we must not put off what we can do today, for a later time, especially when someone's life is at stake. Re'ubēn spoke up, but that was not enough, as he may have been afraid to ask his brothers to not harm Yosēph at all and let him return with them.

Many times, we find that we are required to speak up boldly, in defiance of lawlessness and not hold back in fear of what others may say, especially when it is family, and not think that we can get to finish the discussion later - for we might never get another opportunity to do so!

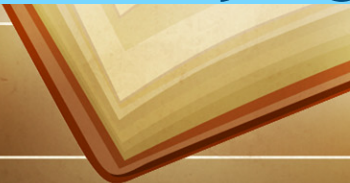


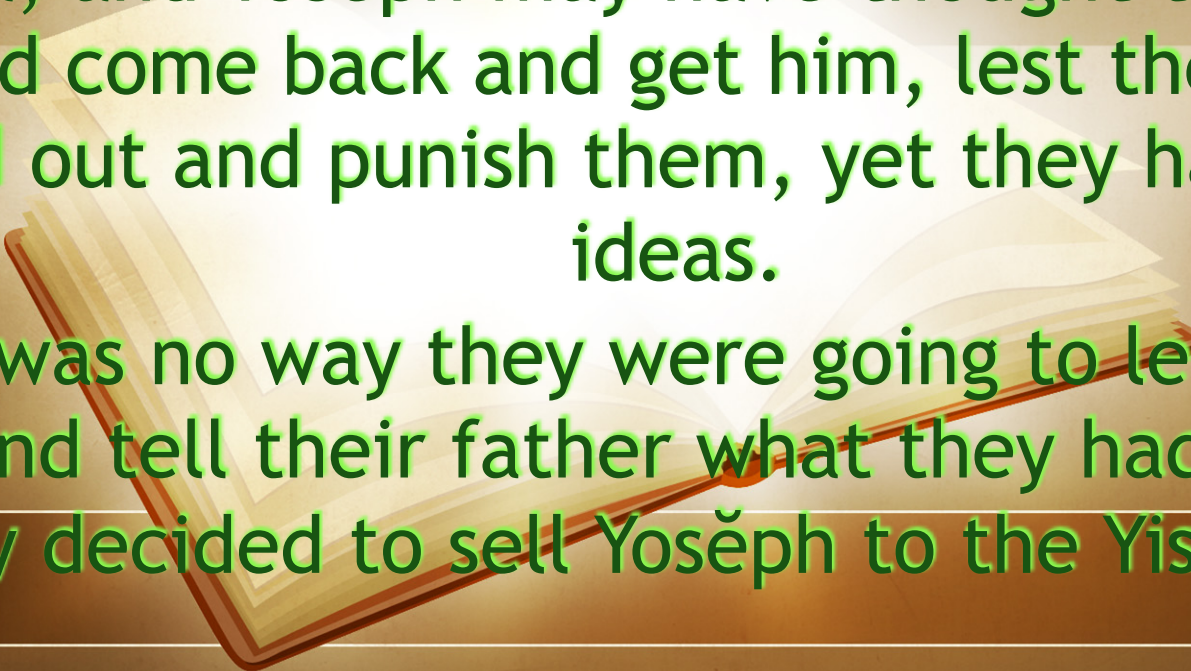


Verses 23-28 - Yosēph stripped and sold for silver
When the brothers saw Yosēph coming closer, they
stripped Yosēph of the long robe that his father
had made.

The Hebrew root word that is translated as 'stripped' is פָּשַׁט pashat (paw-shat')- Strong's H6584 which means, **'to strip off, make a dash, raid, invade, removed, skinned'**, and we recognize here of the significance of this event being prophetic in nature as is shadow pictures how יְהוֹשֻׁעַ was stripped and mocked.

Mattithyahu/Matthew 27:27-29 “Then the soldiers of the governor took יהושע into the court and gathered the entire company of soldiers around Him. 28 And having stripped Him, they put a scarlet robe on Him. 29 And plaiting a crown of thorns, they put it on His head, and a reed in His right hand. And they kneeled down before Him and mocked Him, saying, “Greetings, Sovereign of the Yehudim!”





After stripping him of his robe, Yosěph's brothers then threw him into a waterless pit/ dried up well, and Yosěph may have thought that they would come back and get him, lest their father find out and punish them, yet they had other ideas.

There was no way they were going to let Yosěph go back and tell their father what they had done, and so they decided to sell Yosěph to the Yishma'ėlites.

With Yosēph being thrown into a dry pit/well, we see a classic picture of the church today, who have **'thrown aside'** the Living Word, as contained in the Torah and revealed and proclaimed by the life, death and resurrection of **יהושע** Messiah.

The deliberate teachings of Christianity and Rabbinic Judaism, set aside the Living Waters, by delivering their own man-made commands that are taught as truth, yet are simply muddied waters that have dried up the necessity for the Torah to be adhered to, without addition or subtraction thereof.

What the tradition and dogmas of man has done, in drying up the Living Waters, **יהושע** Messiah Himself came to restore, in His Own Blood, giving us access to the Living Waters that we should never thirst again!

Zekaryah/Zechariah 9:11 “Also you, because of the blood of your covenant, I shall send your prisoners out of the pit”

Because of the Blood of The Lamb, we are able to be brought out and delivered from being prisoners in the pit of death, for which we had all been thrown in to because of sin and lawlessness!

After Yosēph was thrown into the pit, his brothers
sat down to eat!!!

This seems a little cold, yet we can also see a
shadow picture of how those who had delivered up
יהושע Messiah up for execution would have
'religiously' eaten the Pěsaḥ/Passover Meal the
night after He died, without remorse, as they had
not recognized who He was, as they refused to
listen to the clear voice of the prophets!

While Yosēph's brothers were eating they saw a company of Yishma'ēlites coming from Gil'ad, with spices, balm and myrrh.

This too is a powerful prophetic picture of the clear supply for Yosēph as these products picture for us the relevant embalming ingredients used for Messiah's burial and what we see, in Yosēph's line, through his son Menashsheh, is a powerful picture of what he went through, in shadow picturing what Messiah would do for us!

Yosēph - יוֹסֵף - Strong's H3130 - 'he adds, he increases'

Menashsheh - מְנַשֶּׁה - Strong's H4519 - 'causing to forget'

Makir - מְכַר - Strong's H4353 - 'sold'

Gil'ad - גִּלְעָד - Strong's H1568 - 'rocky region'

Iyezer - אֵיזֶר - Strong's H372 - 'no help'

Hēleq - הֶלֶק - Strong's H2507 - 'portion'

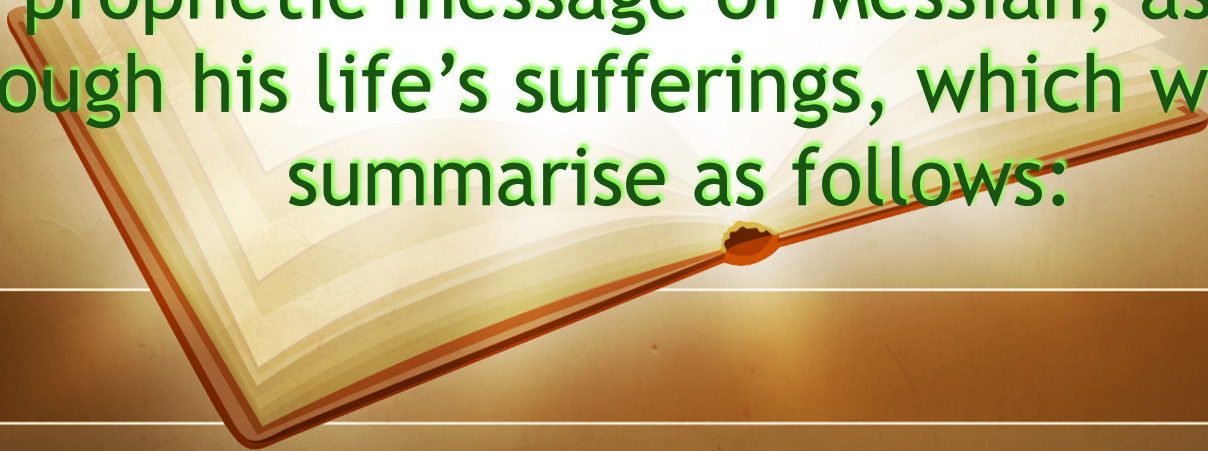
Asri'ěl - אֲשֶׁרֵיֵאֵל - Strong's H844 - 'I shall be
prince of El'

Shekem - שֶׁכֶם - Strong's H7928 - 'back/shoulder'

Hēpher - הֶפֶר - Strong's H2660 - 'a well'

Tselophhad - צֶלְפַּחָד - Strong's H6765 - 'first
born'

Above, is the list of descendants of Yosēph from Menashsheh's line and when looking at the meaning of their names, we are able to see a great prophetic message of Messiah, as mirrored through his life's sufferings, which we could summarise as follows:



HE IS INCREASED AND CAUSED TO FORGET HOW HE WAS SOLD IN THE ROCKY REGION WITH NO HELP, WHILE HIS PORTION WAS TO BE THE PRINCE OF EL WHO WOULD BEAR THE BURDEN BY BEING BROUGHT UP OUT OF THE PIT AS FIRSTBORN FROM AMONG THE DEAD!

Yehudāh then convinced the other brothers not to kill Yosēph but rather sell him, as if that would absolve them of the wicked act of selling their brother into slavery and treat him as dead.

His 'blood' was on their hands, even though they had not physically killed him, and while they did not want to be held responsible for his death, they thought it better to sell him and make a profit out of their brother and if he was killed then they would not reckon themselves guilty for his blood.

They sold him for 20 pieces of silver and this amount would later be given to Yisra'el as a command regarding the evaluation of a male between 5 and 20 years old, when a man separates a vow, by the evaluation of lives unto יהוה.

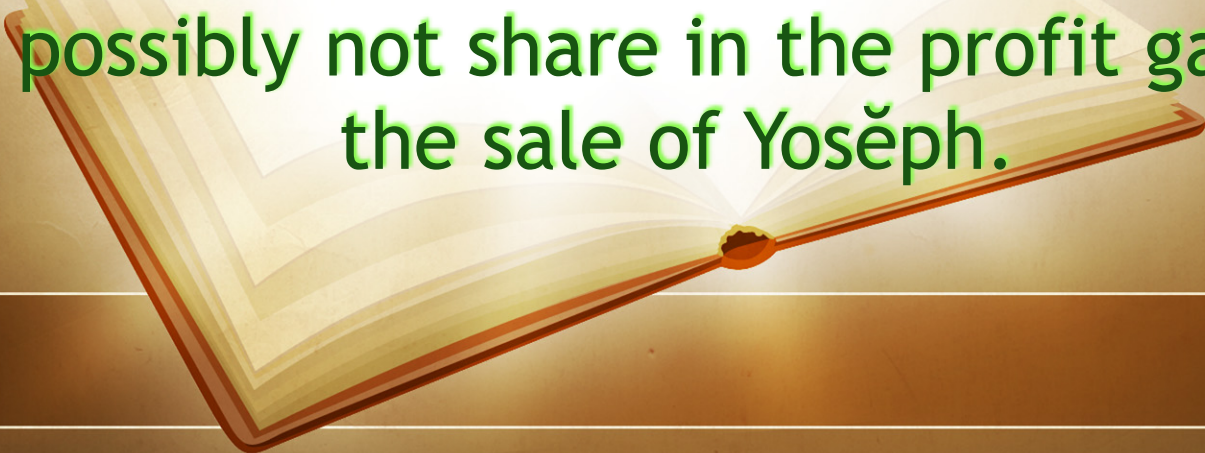


Yosēph was still a youth and this shows a separation of Yosēph unto יהוה.

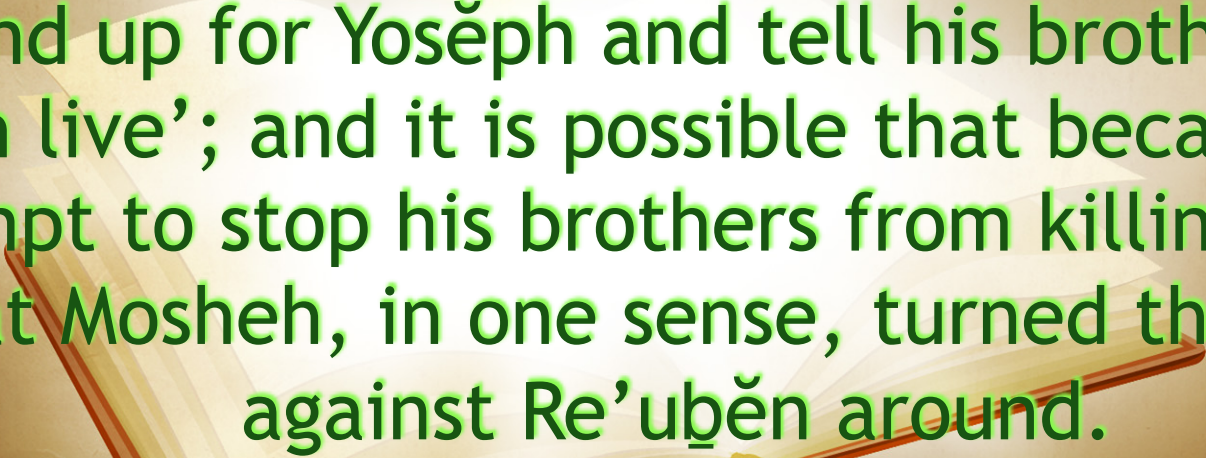
The value of a male from 20 to 60 years old was 50 sheqels of silver, and for a female it was 30 sheqels of silver; and from this we are able to see how יהושע Messiah paid the full price for us, His Bride, when He was sold for 30 pieces of silver!

Verse 29-30 - Re'ubēn returns to an empty well!

Re'ubēn had obviously left the other 9 brothers after they had thrown Yosēph into the pit, and would possibly not share in the profit gained from the sale of Yosēph.



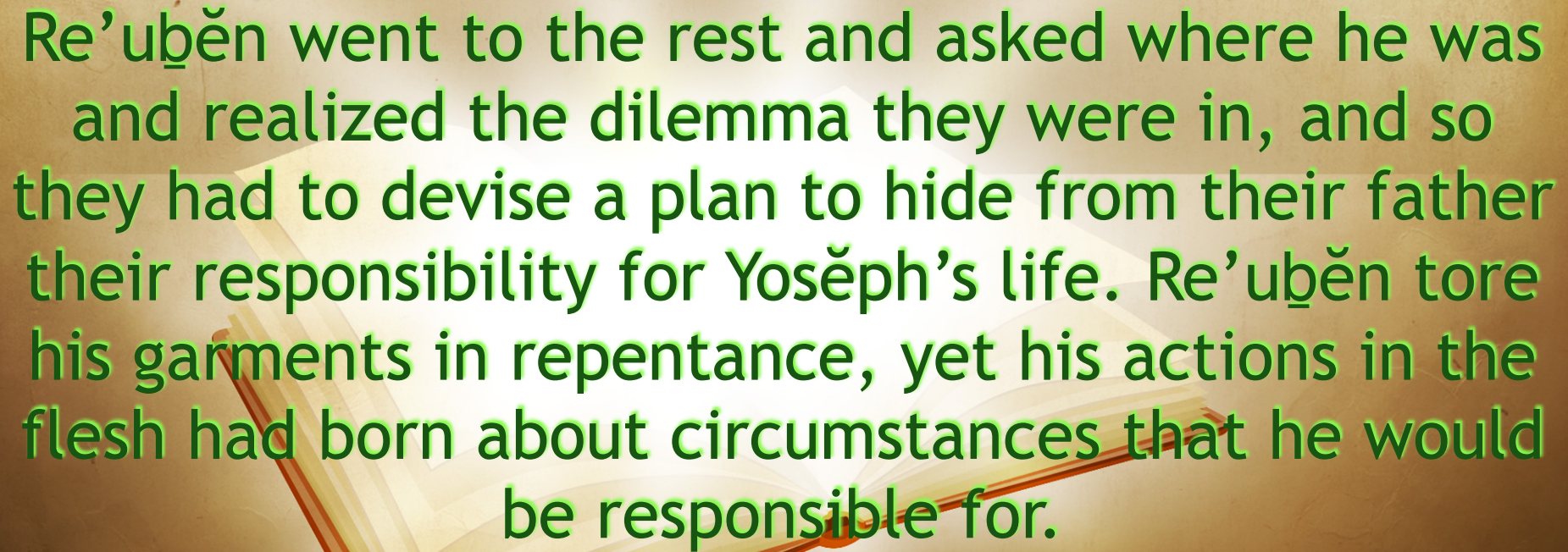
What we do recognize here, is how Re'ubēn tried to stand up for Yosēph and tell his brothers to 'let Yosēph live'; and it is possible that because of this attempt to stop his brothers from killing Yosēph, that Mosheh, in one sense, turned the curse against Re'ubēn around.



Re'ubēn had been cursed by his father for defiling his father's bed by sleeping with his father's concubine, and Mosheh says in:

Debarim/Deuteronomy 33:6 "Let Re'ubēn live, and not die, and let his men be numbered."

Once again, as already discussed, we can learn from these events that we must not put off our need to stand up for our brothers for a later time - while Re'ubēn had tried to save Yosēph, he left when it mattered most and returned being unable to change what had been done!



Re'ubēn went to the rest and asked where he was and realized the dilemma they were in, and so they had to devise a plan to hide from their father their responsibility for Yosēph's life. Re'ubēn tore his garments in repentance, yet his actions in the flesh had born about circumstances that he would be responsible for.

He was more concerned about what he would now say to his father than actually having lost his younger brother!

This is a picture of how so many will have an outward show of repentance, yet their hearts are still hardened by deceit, and true repentance from the heart is what יהוה calls for:

Yo'ěl/Joel 2:13 “And tear your heart and not your garments, and turn back to יהוה your Elohim, for He shows favour and is compassionate, patient, and of great kindness, and He shall relent concerning the evil.”

Verse 31-36

In an act of desperation, and a wicked scheme, they took the long robe that they had stripped from Yosēph, the robe that Ya'aqob had made for him, and dipped it in the blood of a male goat that they had slaughtered, after which they sent the bloodied robe to Ya'aqob, who recognised it immediately and tore his own garments and wept for his son, who he had now believed had been killed by a wild beast in the field!

The blood of a goat resembles human blood and they did this so as to not be found guilty of the blood of their brother's life, and we once again see a classic shadow picture here of Yosēph's coat being dipped in the blood of a goat representing for us the goat for יהוה on Yom haKippurim (Day of Atonement).

Ya'aqob had, at this point, been deceived by his sons, through the blood on the covering of a garment and, in a manner of speaking, takes us back to how Ya'aqob had deceived Yitshaq when wearing a 'garment'.

In verse 33 Ya'aqob cries out... "Yosēph is torn, torn to pieces" and the Hebrew word for 'torn' is **טָרַף** taraph - Strong's H2963 and means, 'to tear, rend, pluck'.

This word is also used in:

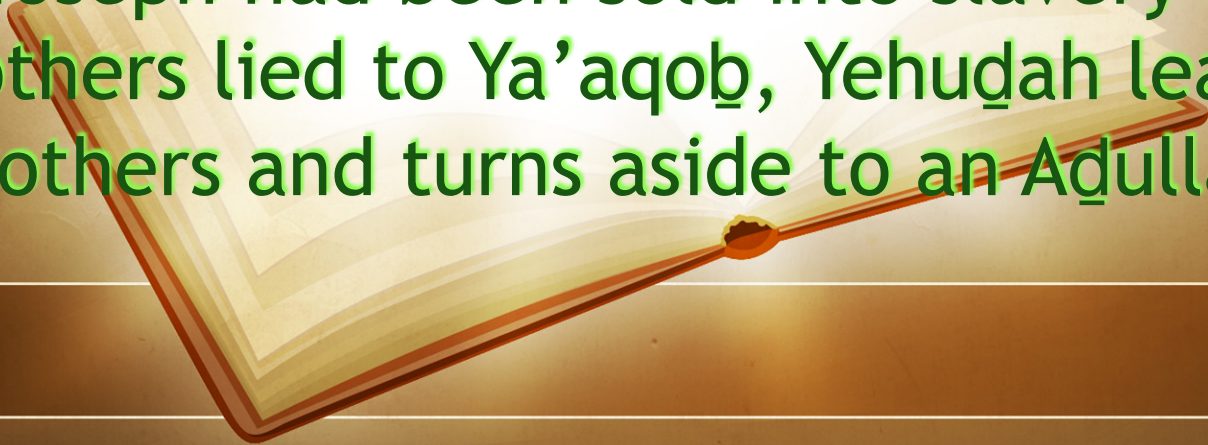
Hoshēa/Hosea 6:1 "Come, and let us turn back to **יהוה**. For He has **torn** but He does heal us, He has stricken but He binds us up."

By the death of Messiah, we are able to hear the clear call of repentance from dead works and turn back to **יהוה**, so that we can be healed!

CHAPTER 38

Verse 1-2: Yehudāh leaves his brothers

After Yosēph had been sold into slavery and all the brothers lied to Ya'aqob, Yehudāh leaves his brothers and turns aside to an Adullamite.

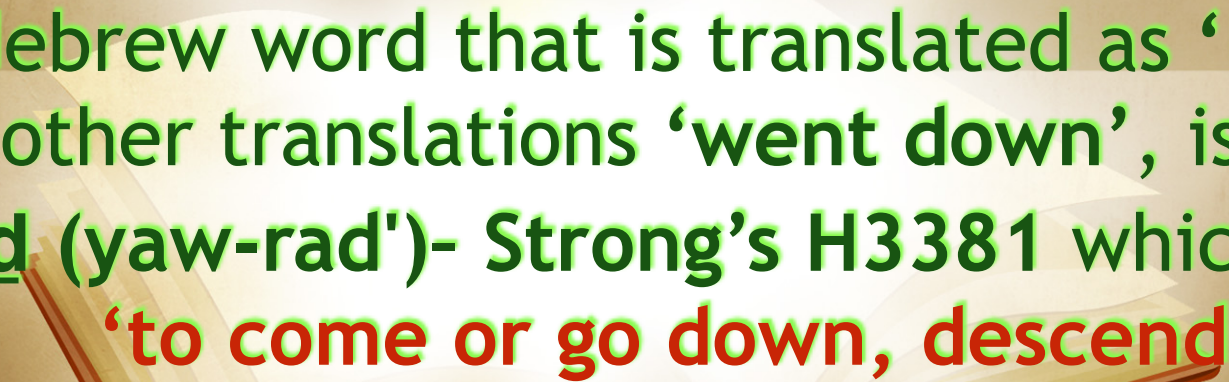


Judah and Tamar

Gen 38:1 And at that time it came to be that Yehudah left his brothers, and turned aside to a man, an Adullamite whose name was Hirah.

Gen 38:2 And Yehudah saw there a daughter of a certain Kena'anite whose name was Shuwa. And he took her and went in to her.

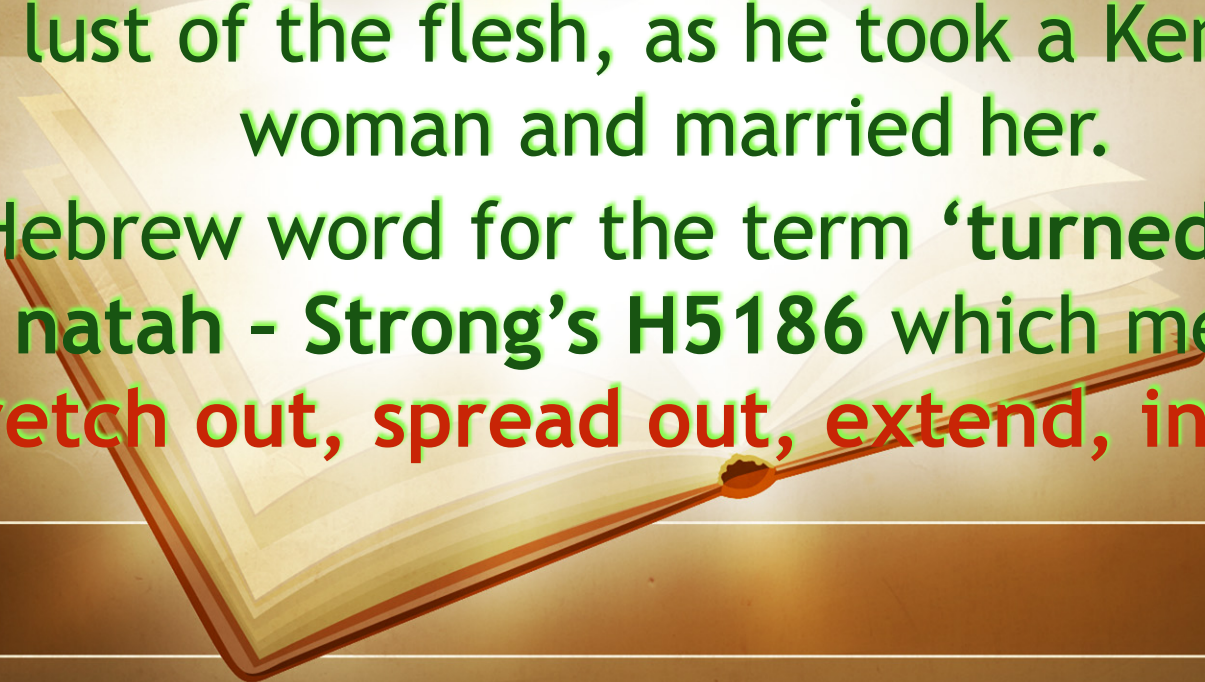
The Hebrew word that is translated as 'left' or, in other translations 'went down', is יָרַד
yarad (yaw-rad')- Strong's H3381 which means,
'to come or go down, descend'.

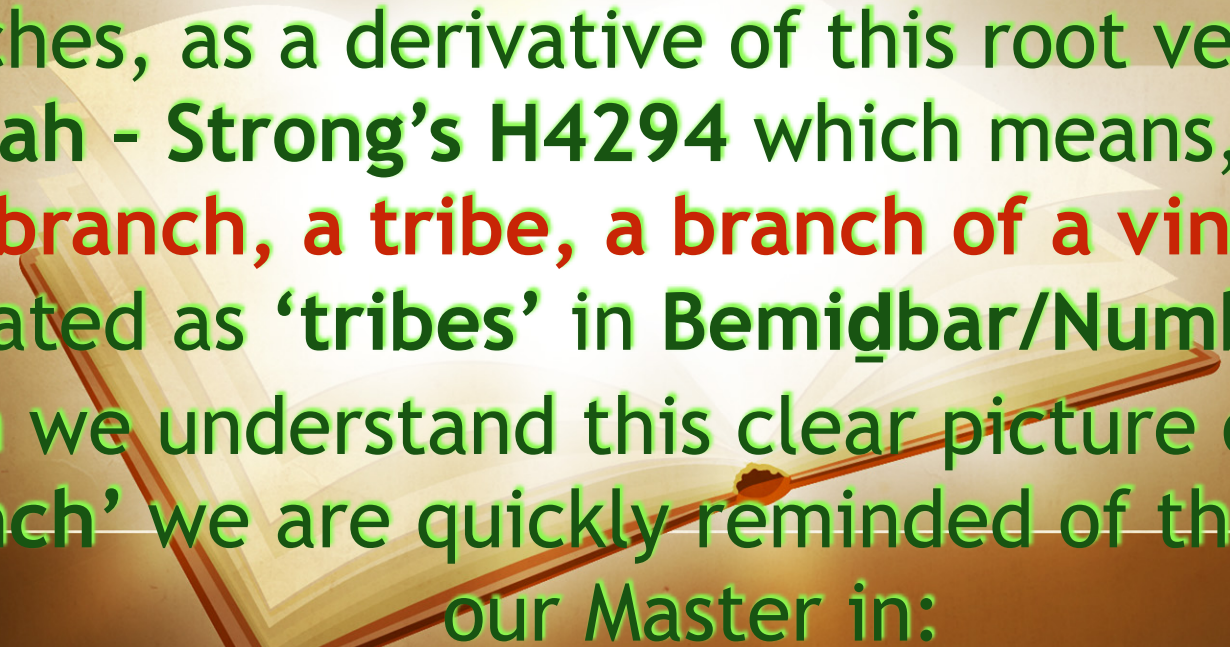


A common pattern, or thread, that we see in Scripture, is that whenever the reference is made of going to Mitsrayim, it is seen as going 'down', whereas whenever the reference of going to Yerushalayim is made, it is referred to as going up; and what we can clearly see from this, is that to run after the pattern of the world and the flesh, with its many lusts, is a downward path that leads to destruction, whereas to walk in the true commands of Elohim and trust in יהוה, is a picture of being able to 'ascend' or go up and draw near to Him, in Messiah - the very path of obedience in Messiah that leads to abundant life!

Here Yehudah was, in a sense, going 'down' after the lust of the flesh, as he took a Kena'anite woman and married her.

The Hebrew word for the term 'turned aside' is נָטָה natah - Strong's H5186 which means, 'to stretch out, spread out, extend, incline'.





This word נָטָה natah - Strong's H5186 can be also understood, in Scripture, as being a reference to the tribes of Yisra'el, who 'spread out' their branches, as a derivative of this root verb is מַטֵּה mattah - Strong's H4294 which means, 'a staff, rod, branch, a tribe, a branch of a vine', and is translated as 'tribes' in Bemidbar/Numbers 30:1. When we understand this clear picture of being a 'branch' we are quickly reminded of the word of our Master in:

Yoḥanan/John 15: 5 “I am the vine, you are the branches. He who stays in Me, and I in him, he bears much fruit. Because without Me you are able to do naught!”



Yehuḁah here, as a metaphoric picture, is a lesson of those who have denied/rejected Messiah (sold Yosēph into slavery) and have not remained in the Truth, but rather have run after the flesh and doctrines of man!

Yehuḁah had spread out his branch, but in the wrong way!!!

He had, in a manner of speaking, not 'stayed in the Truth', and the fruit of his actions reveals this, as he becomes unevenly yoked with a Kena'anite woman!

This word - נָטָה natah - Strong's H5186 - can also be understood as turning aside from true right-ruling and justice, as we see the connection of this word used twice in the following verse:

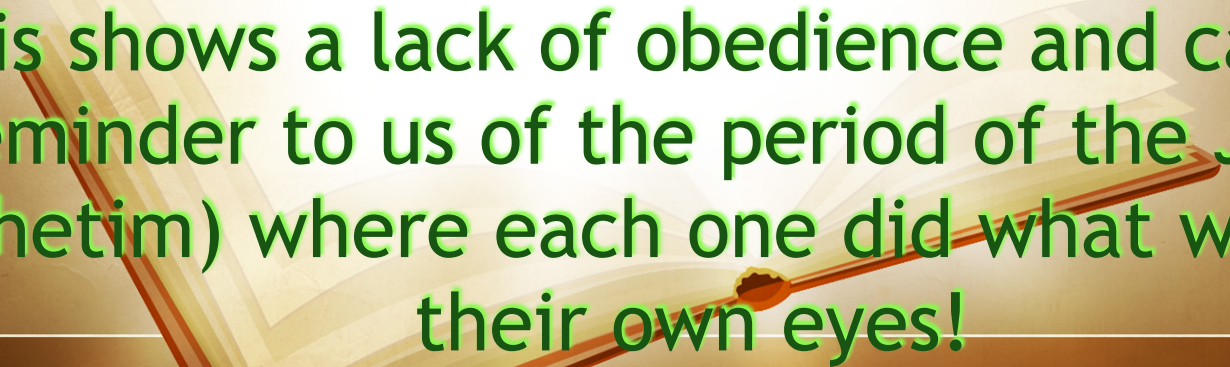
Shemoth/Exodus 23:2 “Do not follow a crowd to do evil, nor bear witness in a strife so as to turn aside after many, to turn aside what is right.”

By Yehudāh ‘turning aside’ to an Adullamite, expresses this clear picture of turning aside from יהוה’s ‘justice’ to man’s corrupted form of justice!

The word for ‘Adullamite’ is אֲדֻלָּמִי Adullami - Strong’s H5726 and means, ‘justice for the people’, and Adullam was a Kena’anite city.

Yehudah's action is a picture of what so many have done, and still do today, as they turn aside to man's system of justice rather than obey יהוה's Torah!

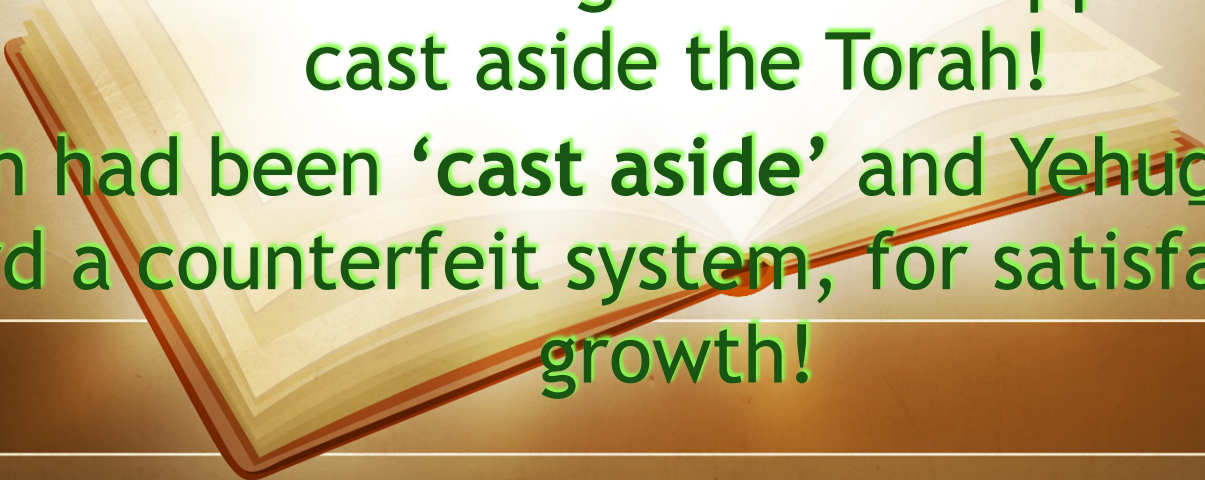
This shows a lack of obedience and can be a reminder to us of the period of the Judges (Shophetim) where each one did what was right in their own eyes!



Shophetim/Judges 21:25 “In those days there was no sovereign in Yisra’ěl - everyone did what was right in his own eyes.”

Yisra’ěl was clearly warned not to do this, before they entered into the Promised Land:

Deḅarim/Deuteronomy 12:8 “Do not do as we are doing here today - each one doing whatever is right in his own eyes.”



When people reject the Torah, they will resort to doing what is right in their own eyes, and here in these accounts is a clear shadow picture that we can learn from, as we see how this chapter's events flow in teaching us what happens when we cast aside the Torah!

Yosēph had been **'cast aside'** and Yehudāh turned toward a counterfeit system, for satisfaction and growth!

Those who turn aside to their own crooked ways will face the consequences of rejecting the Torah:

Tehillah/Psalm 125:5 “But those who turn aside to their crooked ways, יהוה shall lead them away with the workers of wickedness. Peace be upon Yisra’ĕl!”

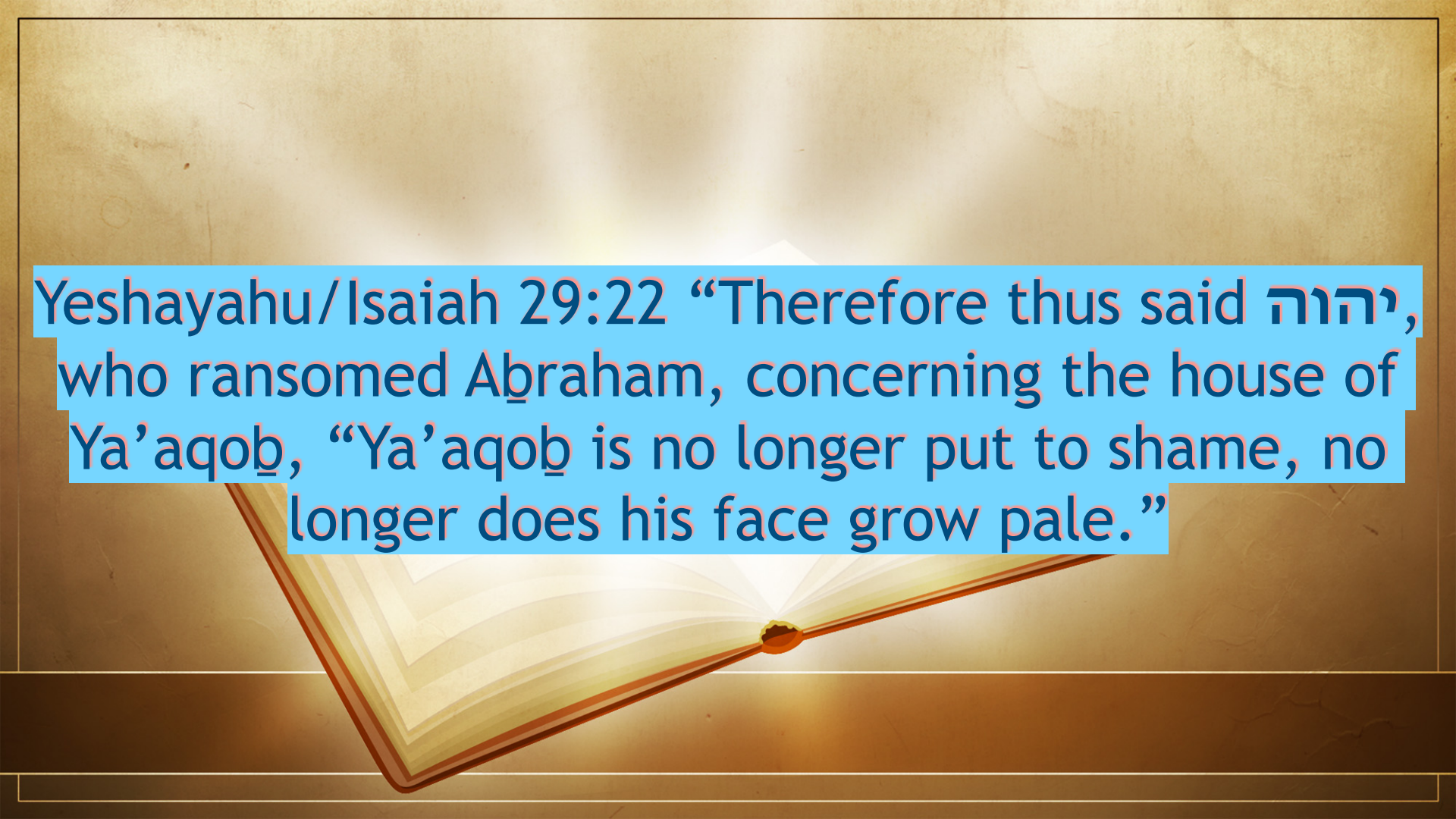


The name of the Adullamite man, to whom Yehudah had turned aside to, was **הִירָה** Hīrah - Strong's H2437 which means, 'a noble race', and comes from the primitive root verb **הָוָה** ḥavar - Strong's H2357 which means, 'to be or grow white or pale'.

To grow pale, can be as a result of having a loss of blood to the face as a basal response to some strong emotional feeling such as humiliation.

Yehudah may have realised the wickedness of their actions against Yosēph and in his guilt he turned aside to seeking an alternative in the flesh, according to man's ways, to appease himself in his humiliation.

This root verb **חָוַר** ḥavar (khaw-var')- Strong's H2357 is only used once in Scripture:



Yeshayahu/Isaiah 29:22 “Therefore thus said יהוה, who ransomed Abraham, concerning the house of Ya’aqob, “Ya’aqob is no longer put to shame, no longer does his face grow pale.”

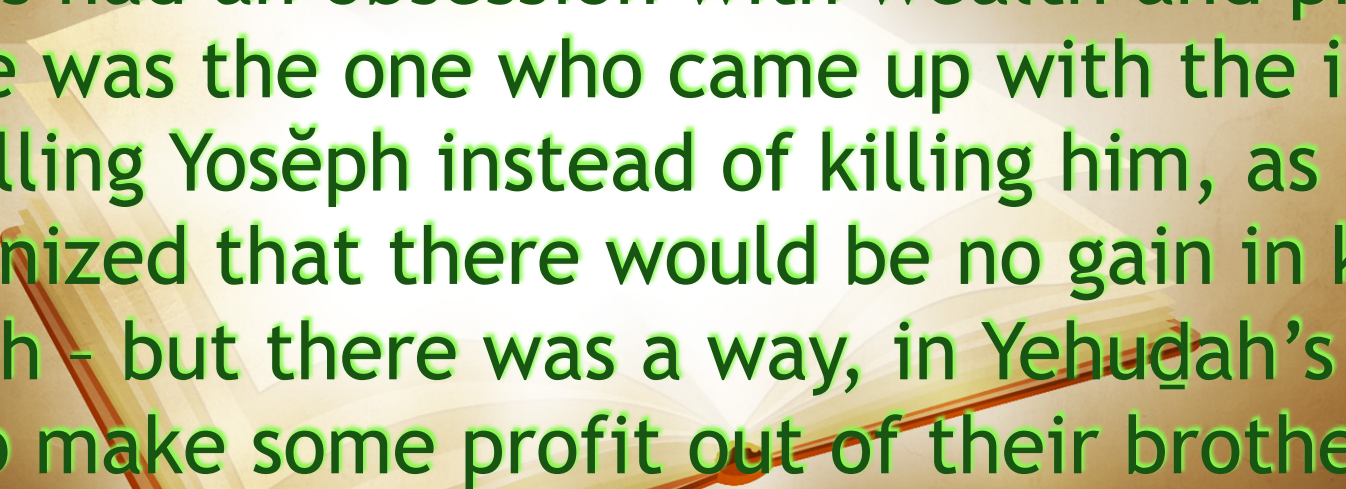
Yehudah had now joined himself to that which he should not have, and we are warned in Scripture to not be unevenly yoked with unbelievers, as the consequences of doing this can be harmful and very detrimental to our lives.

Qorintiyim Bět/2 Corinthians 6:14 “Do not become unevenly yoked with unbelievers. For what partnership have righteousness and lawlessness? And what fellowship has light with darkness?”

Yehudah saw a daughter of another Kena'anite and he took her for himself; and she was the daughter of the Kena'anite man whose name was שׁוּעַ Shua (shoo'-ah)- Strong's H7770 which means, **'wealth'**.

This, once again, is a clear picture of turning to the wealth of the nations rather than walking in the Torah of יהוה.

Yehudah married into money!



In history, we are able to see how Yehuḏah has always had an obsession with wealth and profits, and he was the one who came up with the idea of selling Yosēph instead of killing him, as he recognized that there would be no gain in killing Yosēph – but there was a way, in Yehuḏah’s eyes, to make some profit out of their brother.

The desire for riches and wealth has a way of causing many to turn aside from walking in the right-rulings of יהוה.

The deceit of riches chokes out the Word and the seed of truth become fruitless (Mattithyahu/ Matthew 13:22).



Mat 13:22 “And that sown among the thorns is he who hears the word, and the worry of this age and the deceit of riches choke the word, and it becomes fruitless.”



Verse 3-5 - Yehudah's sons

The sons that were born to Yehudah from his 'marriage' with the daughter of Shuwa were:

- 1) Ĕr - אֵר (ayr)- Strong's H6147 which means, 'awake, arouse, awaken, expose';
- 2) Onan (o-nawn')- אֹנָן- Strong's H209 which means, 'strong, vigorous', and
- 3) Shělah (shay-law')- שְׁלָה- Strong's H7956 meaning, 'a petition, at ease, prosperity'.

Chasing 'wealth' will birth the 'arousal' of a 'strong' desire to be 'at ease' and chase 'prosperity' in the process.

When the daughter of Shuwa bore Shelah, Yehudah was in כְּזִיב Kezib (kez-eeb')- Strong's H3580 which means, **'false'**, and this word comes from the primitive root verb כָּזַב kazab (kaw-zab')- Strong's H3576 which means, **'to lie, be a liar, fail, told lies, deceive, disappoint'**; and we are clearly able to see, from the actions of Yehudah, that he reached a definite place of **'falsehood and deception'** in his life - all starting with the rejection of Yosēph and selling his brother for gain!

Yehudāh, as we know, means, 'praised', and by these accounts, along with the clear meanings of the names of his sons and the places he settled in, we can recognize how so many today have been given over to falsehood, deception and lies, in their vain attempts at praising Elohim, while they are chasing the alluring and tickling ear messages of a prosperity 'gospel', that is leading many people astray, as they so easily cast the True identity of Messiah and the need to walk in the Torah of Elohim aside, while believing that they have a right to physical and material blessings, here and now!

This is a classic picture of **'false worship'** - which is no worship of Elohim at all!!!

The so called **'prosperity gospel'**, which is widely promoted by westernized charismatic Christianity, is a false message and many are sadly worshipping in vain, as they follow such falsehood!

What we must also take note of here, is that the name of the daughter of Shuwa is not mentioned, and so we see a clear message of how this union with a Kena'anite women had resulted in nothing but trouble!

Verse 6-7

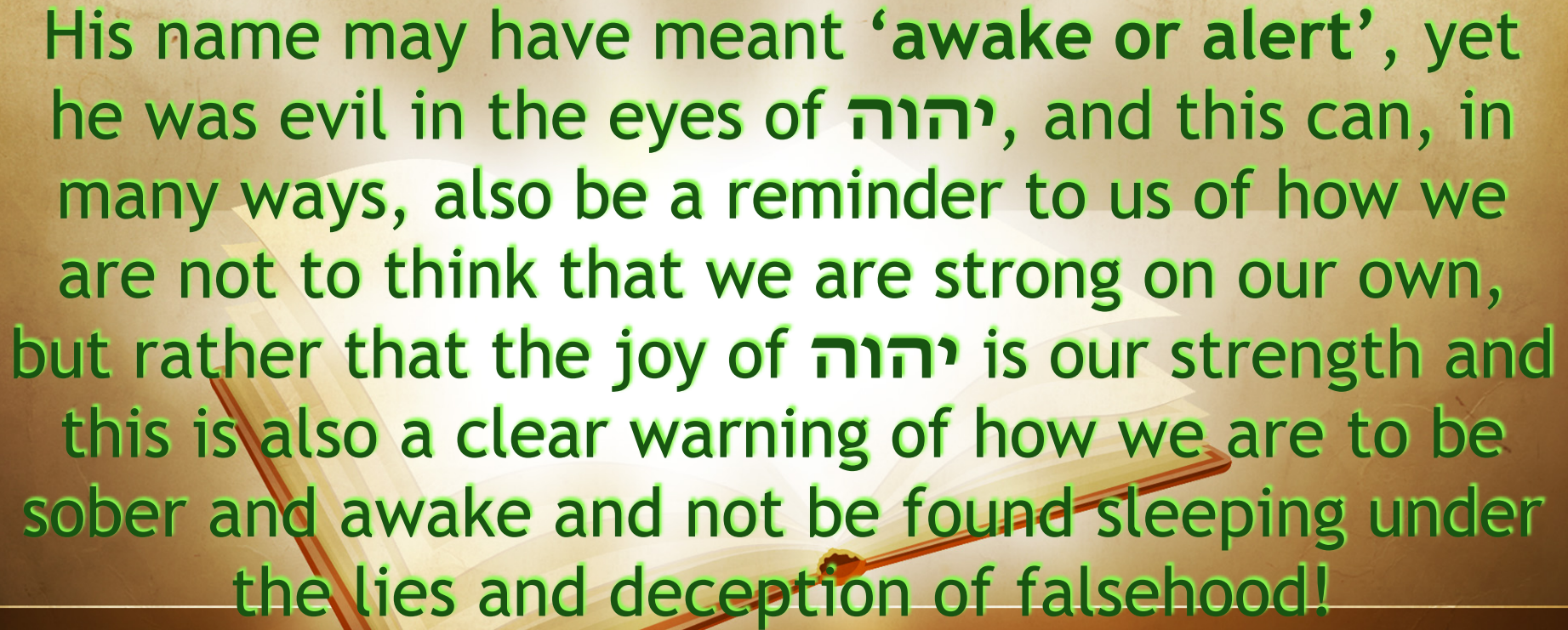
Yehudāh took a wife for his firstborn son - Ĕr - עֵר,
and her name was תָּמָר Tamar - Strong's H8559
which means, 'palm-tree'.

Ĕr was evil in the eyes of יהוה and his life was
taken by יהוה before he had any offspring with his
wife Tamar.

We are not told why he was evil but we see here a play on the reversal of his name:

The Hebrew word used here for 'evil' is רַע ra - Strong's H7451 meaning, **'bad, evil, wicked, harmful'**.

Notice how the name of Ĕr - עֵר- is spelt with an 'ayin - ע' and a 'resh - ר', while evil - רַע ra - is spelt the opposite way around with the 'resh - ר' being first and then the 'ayin - ע'.



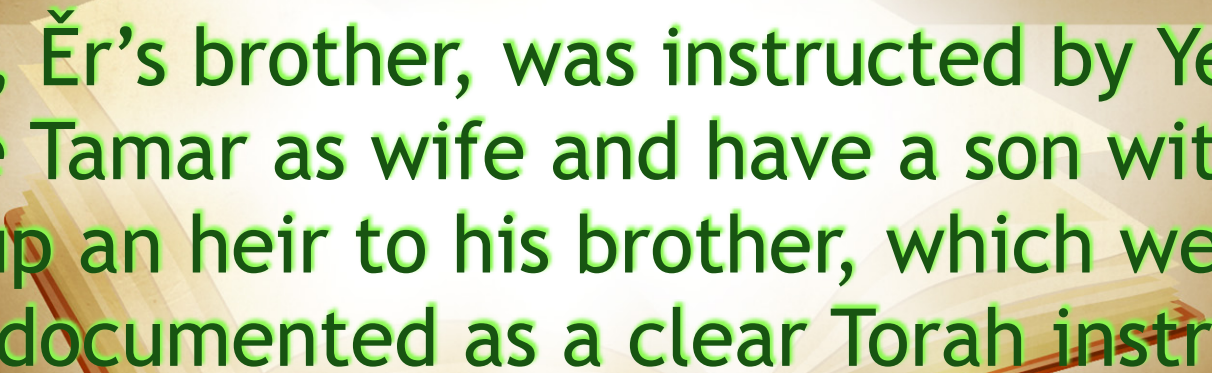
His name may have meant ‘awake or alert’, yet he was evil in the eyes of יהוה, and this can, in many ways, also be a reminder to us of how we are not to think that we are strong on our own, but rather that the joy of יהוה is our strength and this is also a clear warning of how we are to be sober and awake and not be found sleeping under the lies and deception of falsehood!

What we can see here, is how this man who by name was called one who is awake and strong, had simply abandoned his character!


We must remember that יהוה certainly was watchful over the firstborn of the son of the ancestor of Messiah, and while Tamar was given to this firstborn in marriage and had no offspring, יהוה still made sure that Tamar would carry the line of the seed of the promise, as she was the wife of the 'firstborn' and destined to be in the royal line of Messiah!

Verse 8-10

Onan, Ěr's brother, was instructed by Yehudāh to take Tamar as wife and have a son with her to raise up an heir to his brother, which we see being later documented as a clear Torah instruction in:



Debarim/Deuteronomy 25:5-6 “When brothers dwell together, and one of them has died, and has no son, the widow of the dead man shall not become a stranger’s outside. Her husband’s brother does go in to her, and shall take her as his wife, and perform the duty of a husband’s brother to her. 6 “And it shall be that the first-born son which she bears does rise up for the name of his dead brother, so that his name is not blotted out of Yisra’ěl.”



While we recognize that this command had not yet been given to Yisra'ēl, as a nation, we need to understand that this was the clear instruction/ command given to Onan from his father, Yehudah; and he refused to listen to his father's command, which is a picture of refusing to heed the Torah!



Onan knew that the offspring would not be his and would affect the inheritance of his own offspring, so he refused - but not in the right way!

He did not tell his father that he could not take her, but rather abused the position of being offered his brother's wife for sex only, and made sure that he did not impregnate her, as he spilled his seed (semen) on the ground.

This displeased יהוה and so Onan's life was taken too.

When you neglect to walk in the clear Torah of our Father our life too will be demanded of us.


In the story of Ruth, we see how the nearest kinsman refused to redeem Ruth and so the redemption right could fall to Bo'az.

Ruth 4:6 “And the redeemer said, “I am not able to redeem it for myself, lest I ruin my own inheritance. Redeem my right of redemption for yourself, for I am not able to redeem it.”

Debarim carries on and tells us what was to be done to the man who refused to redeem the wife of his brother who had died and had no offspring:

Debarim/Deuteronomy 25:7-10 “But if the man does not desire to take his brother’s wife, then let his brother’s wife go up to the gate to the elders, and say, ‘My husband’s brother refuses to raise up a name to his brother in Yisra’ěl, he does not agree to perform the duty of my husband’s brother.’”

8 “The elders of his city shall then call him and speak to him, and he shall stand and say, ‘I have no desire to take her,’ 9 then his brother’s wife shall come to him in the presence of the elders, and remove his sandal from his foot, and shall spit in his face, and answer and say, ‘Thus it is done to the man who does not build up his brother’s house.’ 10 “And in Yisra’ēl his name shall be called, ‘The house of him who had his sandal removed.’”

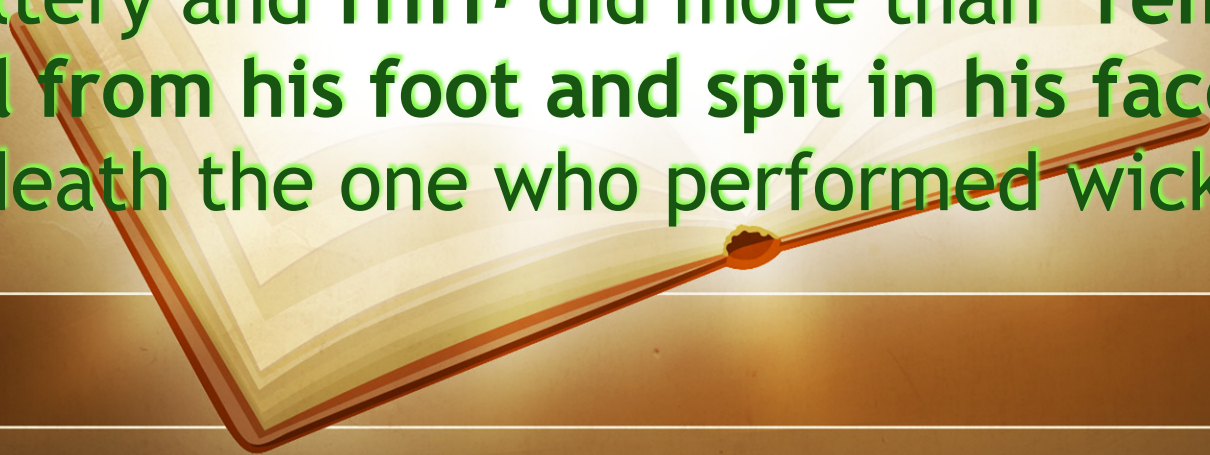


In the story of Ruth, we see how this happened according to Torah:

Ruth 4:7-8 “And this was formerly done in Yisra’ěl concerning redeeming and exchanging, to confirm every word: one man took off his sandal and gave it to the other, and this was a witness in Yisra’ěl. 8

So the redeemer said to Bo’az, “Buy it for yourself.” Then he took off his sandal.”

Onan acted wickedly and deceived his father while satisfying his fleshly lust for his deceased brother's wife - this was nothing more than a wicked act of adultery and **יהוה** did more than 'remove his sandal from his foot and spit in his face' - he put to death the one who performed wickedness!



Verse 11-23

Yehudah then told Tamar to live as a widow and wait until Shelah was old enough to become her husband and he would then raise up offspring.

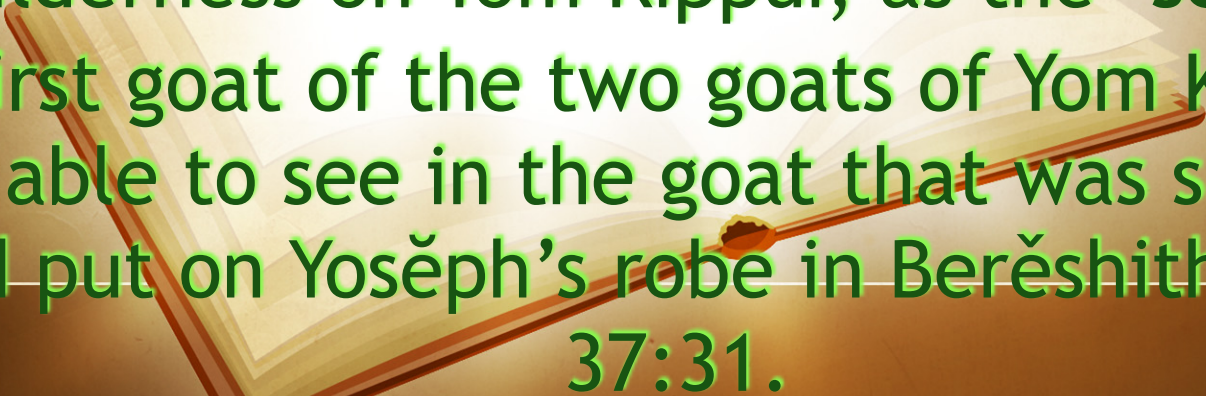
Tamar then went to live in her father's house; and after some time Yehudah's wife died, and being comforted by his friends he went up to Timnah to the sheep shearers.

תִּמְנָה Timnah - Strong's H8553 means, 'portion, territory', and comes from the root verb מָנָה manah - Strong's H4487 which means, 'to count, number, reckon, appoint'.

Tamar was told that her father in law had gone to Timnah, and by this time Shelah had not been given to her as wife, as promised, and so, after realizing that the promise had not been kept, she took off her widows garments and disguised herself, and she went and put a veil over her face and sat at the entrance of עֵינַיִם Ēnayim - Strong's H5879 which means, 'two springs' and can also be understood as the 'opening of the eyes', as this word can be constructed from being the dual of the root word עַיִן ayin - Strong's H5869 which means, 'eye', and from this we can see how she 'covered her eyes' in order to 'open' Yehudah's!

Yehudah took her for a prostitute and he lay with her, as he turned aside to her by the way!

Once again, we see Yehudah ‘turning aside’, which is the word נָטָה *natah*, which we have already discussed, and here is another picture of him turning from the straight path and resorting to whoring!




She asked him what he would give her for her “services” and he said that he would send her a young goat from the flock - which at first glance, may seem insignificant, however we can be drawn to seeing the picture of the goat which is sent into the Wilderness on Yom Kippur, as the ‘scapegoat’. The first goat of the two goats of Yom Kippur, we are able to see in the goat that was slain and blood put on Yosēph’s robe in Berēshith/Genesis 37:31.

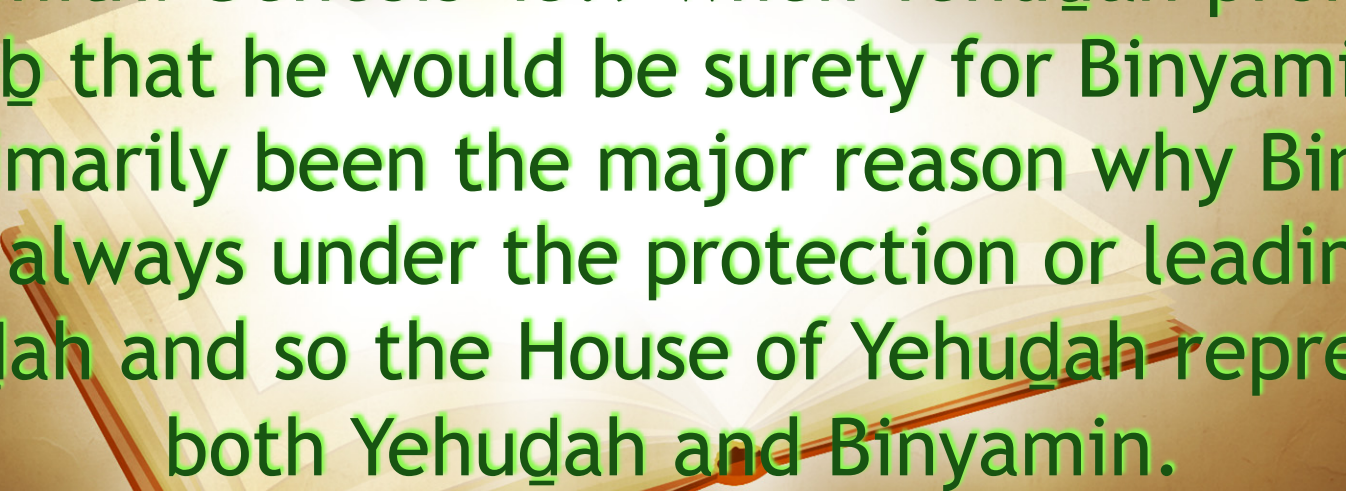
Tamar then asked whether he would give her a pledge until he sent the goat, and he asked her what pledge she wanted.

The Hebrew word used here for 'pledge' is עֶרְבוֹן **erabon** - Strong's H6162 which means, 'a pledge, security', and comes from the root verb עָרַב **arab** - Strong's H6148 meaning, 'to take on pledge, give in pledge, exchange, become surety'.

She was asking for some surety from him so that he would not just leave and never send what he had promised.

As a noun, the word עֶרְבוֹן **erabon** is only used 3 times in Scripture and all in this account between Yehudah and Tamar; however, the verb, or action of giving a pledge, אָרַב **arab** is used 22 times in Scripture.





The first time we see this verb being used in in Berēshith/Genesis 43:9 when Yehudāh promised Ya'aqob that he would be surety for Binyamin, and has primarily been the major reason why Binyamin was always under the protection or leading of Yehudāh and so the House of Yehudāh represents both Yehudāh and Binyamin.